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Rev T Apfel DD
31 Dec 77

The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Editor-in-Chief.

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Poetry.

DOMINUS REGIT.

Sore with the burden of a sad world's woe,
My heart sometimes, in tears doth overflow;
And griefs that love or skill may not allay,
Brood o'er the soul, as clouds obscure the day.
Then like a sunbeam thro' a rift of night,
Shineth this word that puts all fear to flight!
"God rules. Shall not the Judge of earth do right?"

O, then my crushing burdens I resign
Into the hands of Him whose love divine,
Straight thro' the mists and damps of human woe,
Can send a healing beam of light to show
How present suffering, sorrow's fleeting night,
But fits the soul for heaven's unfading light.
In this God rules, and shall He not do right?

So, weary with my struggling and unrest,
I fold my tired hands upon my breast,
Not mine to question why these hearts must bleed—
Not mine to fathom all the piteous need.
Mine but to rest upon His tender might—
Mine but to trust His love, in Him delight,
Seeing He rules who surely will do right.

—*Sunday Afternoon.*

Communications.

For The Messenger.

THAT "APPENDIX" DIFFICULTY IN A NEW PHASE.

We presume that, by this time, all parties are satisfied in regard to the course necessary to be taken to secure the legal adoption of the "Appendix" to the German Hymn Book. The royal road of the Constitution is the only way that can be safely traveled in such cases.

But there is another difficulty which will confront the English brethren, when said "Appendix" is finally referred to the Classes for approval or disapproval. We presume no one will deny, that the majority of the members in a majority of the Classes are not competent to pass intelligent judgment upon the merits of a German Hymn Book or an "Appendix" to the same. How absurd then and unjust to ask them to do anything of the kind! The matter of reference under such circumstances seems like a solemn farce, in which no sensible body of men should be expected to take part.

And even if the English brethren were qualified to sit in judgment on a German Hymn Book, why should they be allowed or required to do so? They are not directly or practically concerned in the matter. They never use the German Hymn Book, either in the private or public worship of God, and why should they have the power either to reject or approve a work, which is intended for the sole benefit and use of the Germans? Suppose, from motives of courtesy or from a sense of incapacity, the majority of English Classes refuse to vote at all on the question of reference. That will not relieve the responsibility of the situation. Classes declining thus to vote, must, according to Article 81, be counted in the affirmative.

It might happen, that a majority of German Classes would be opposed to a German Hymn Book or Liturgy submitted as an ordinance for approval of all the Classes. In that case, a minority of German Classes added to the majority of non-committal English Classes, would be able to adopt the work and make it binding as a constitutional ordinance. Or again, on account of some pique or prejudice, a little over one-third of the Classes might decide to vote against an ordinance which they did not understand, and which did not practically concern their own rights and interests. This would defeat the ordinance notwithstanding the majority of Classes might heartily approve it, and all might sanction it for whose use it was intended.

We think no candid mind can seriously consider this question without being convinced of the absurdity and injustice, in possibility and in reality, involved in the present method of submitting constitutional ordinances, such as Hymn Books and Liturgies. An ordinance, like an amendment to the Constitution itself, is one that concerns the whole Church, and can be easily translated. But it is altogether different with Hymn Books, Liturgies, &c.

The only remedy that we can see for this anomalous state of things, is the adoption of some such amendment to the Constitution as that submitted to the last General Synod by the Iowa Classis, and which was referred, along with some other knotty questions, in omnibus style, to the so-called Peace Commission, viz., "ordinances, such as Hymn Books, Liturgies, &c., printed in the German language and intended for use solely among our German congregations, shall be submitted to the German Classes alone for their approval, and shall become valid when approved by a majority (or if you prefer, two-thirds) of such Classes," and vice versa as regards English Hymn books, &c. We feel assured that all unprejudiced minds must, sooner or later, admit the justice and propriety of such a proposition.

IOWA.

For the Messenger.

CHRISTIANITY THE GUARDIAN OF EDUCATION.

The exercises connected with the late commencement of the Juniata Collegiate Institute at Martinsburg, Pa, seem to have been characterized by more than usual interest. They were kept up during several days. Among other things, an address was delivered by the Rev. Dr. T. G. Apple, President of Franklin and Marshall College, to the students and friends of the institution. It was well received, and contained sentiments of the highest importance to the interests of education. A synopsis of the address has been published in the Altoona "Morning Tribune," from which we make some extracts. Its subject was "Christianity the Guardian of Education."

"In order to understand what we mean by a guardianship over education," said the speaker, "and why it needs such guardianship, and what that guardianship is, we should first have a right view of education itself. Education is a great power in the life of the individual and in the history of the world, and just because it is so great a power, it needs direction and guidance from some higher source. In those ages when man was buried in ignorance, we find that he was weak in asserting his control over nature. He possessed merely physical strength. The land was cultivated with little or no skill, the earth was untamed and remained a comparative wilderness. Manners were rude and customs cruel.

But, in the present condition of the world, what a change is visible! A flourishing civilization has taken the place of ignorance, superstition and barbarism. The land and the sea are alike made to conduce to the comfort of man. A great change has taken place in reference to man's control over nature. It is to education that we are largely indebted for all this. Behind all these improvements, we behold the power of intelligence in the inventions and discoveries that have led the way to this vast improvement in man's physical condition. There is no less improvement in the higher elements of civilization. Governments have been organized, in which the spirit of freedom prevails. The rights of man are secured and protected. Literature and art provide food for the mind and the taste. Men feel that the mind has higher capacities for enjoyment than the body, and the natural resources of the earth are made instrumental in providing for mental culture.

Just here we find that, relatively speaking, education has its end in itself and a cultivated mind is its own exceeding great reward. As the body finds its enjoyment in the healthful development of all its functions and powers, so there is a still higher pleasure in a cultivated mind. The educated man has resources of enjoyment within himself which are not subject to outward conditions. He may not possess wealth in houses or lands, but he has a kind of wealth in mental culture, which no misfortune can take from him.

But just here education is often in danger of being unconsciously deprived of its highest dignity and honor. The clamor in our day is for what is called a practical education. Under this theory, it is urged that our children should be taught only the methods of practical pursuits and callings, and that all books that have not this direct application should be ruled out of our schools, on the principle of a father who desired that his son should not be required to study geography, because he did not intend to become a sailor.

Education to be true to its idea must be valued first for what it is worth, and then for the uses to which it may be applied.

Hence the first object in our schools should be to thoroughly develop all the mental powers the student possesses. There are branches, whose special use is merely discipline—mental discipline that is, to draw out and strengthen the mental powers. When once this discipline is gained, then is the time to apply one's self to some practical pursuit. Even if you should lay yourself out to provide only such studies as are immediately practical, you would find yourself often greatly deceived. How can you tell in early life what a student may be called to follow in after years? In Europe such a thing may be possible, where generation after generation the son follows the calling of his father. But this is not the case in this country, where the way is open for those who have talent, to rise to position and influence in the world.

A turning aside from this principle has already wrought much evil in the learned professions. Time was when they were looked up to with respect and honor. Then came a time when what was known as quacks began to enter each of them.

Let this principle then be received. Education for its own sake. Education is a power; we must acknowledge this. If we do not see to the education of our children in these days, we shall find that they must take back seats. You cannot make amends for this by giving them wealth.

The problem confronting us is this: Is mere intellectual training sufficient for itself? How must we amend this? Education needs a guide or a guardian."

The speaker then dwelt upon the fact, that man has a religious as well as an intellectual nature, and it is the religious that gives direction in the way of moral purpose to the intellectual.

"Every man," said he, "has a religion, because his nature requires it, whether he believes in the Bible or not. All men have an idea of right and wrong and believe that their state hereafter will be affected by the manner, in which they pay regard to these distinctions in the present life. Even the openly wicked pay an unconscious tribute to religion, in the manner which they profane religion.

Knowledge is power, but the end or purpose it is made to subserve depends on the religious nature. It is like the propelling power of the steam engine, which must be guided by the track of the railway, or it will become an engine of destruction instead of a power for good.

Whether education is used for good or evil purposes depends on whether the man is good or evil morally and spiritually. That mere intellectual training is good in itself, or that in itself it will restrain men from evil, is a mistake. Among our criminals, we find the educated, as well as the uneducated. Because in this country Church and State are separate, as they should be, the public or common schools cannot introduce religious teaching. We must then look for this want in higher education and through this in the moral principles that reach down into the schools. It is commonly supposed, that everything must proceed from below upward, we must lay the foundation first; but this is a mistake. To dig a well you must begin at the top.

Even in the building of a house, before the first stone of the foundation is laid, the plan is matured in the mind of some architect. So in education, the true source of influence lies in the teachers, who receive or should receive their preparation in higher institutions of learning. Fortunately for this and for our country, from the earliest days in America the higher education has been in the hands of Christianity, under the auspices of the different religious denominations of the country. Alas for our country and her institutions when this is no longer the case, and when infidels and unbelievers shall be the instructors of the youth of the land. Latterly there has been a tendency to have State schools take the place of these academies and colleges, but now the tide has seemed to turn again.

In a recent conversation with the speaker, the learned and talented Superintendent of the Pennsylvania public schools, Dr. Wickersham, stated, that he was glad to see this, that the academies and colleges were doing a work which the State should never try to take out of their hands, by endowing high schools and other institutions supported by money drawn from the State Treasury."

For The Messenger.

REPORT OF THE STATE OF THE CHURCH.

WESTMORELAND CLASSIS.

Revd. Brethren in Christ:—It becomes us, first of all, to make mention with devout gratitude, of the manifold goodness and mercy of God toward us. It is very meet, right and our bounden duty, that we should at all times and in all places, give thanks unto Thee, Lord God, Almighty, Father, Son and Holy Ghost. Not only are we indebted for temporal blessings to the Lord, but for all spiritual good. Our lives have been spared, and we have been permitted to labor another year in the *Master's vineyard* without any serious interruption. No needed temporal good has been withheld from us, and the riches of His grace have been bountifully and mercifully bestowed upon us. As He has created us by His Almighty power, so He has also sustained and preserved us by the wonderful workings of His providence and grace. For all the mercy and goodness so undeservedly, yet so bountifully bestowed upon us, would we praise and magnify the Lord. As a Classis we are greatly indebted to Him, and have great reason for thankfulness. As ambassadors of Christ, and ministers of the Gospel, we have been permitted to labor in His name, and for the upbuilding of His kingdom both in season and out of season, and we are conscious that our efforts have been prospered to a reasonable degree at least, and we have the assurance that the gates of hell have not been permitted to prevail against our beloved *Zion*.

The Parochial Reports of the several charges composing this Classis, give much evidence of faithfulness, not only on the part of the pastors themselves, but also show a commendable degree of activity on the part of the membership. The two essential requisites of a prosperous state of the Church, are an efficient *ministry* and a faithful *membership*. The minister and the people must be co-workers in the cause of Christ, in order that the proper standard of prosperity in Church matters may be reached. These two things are indispensable to the progress of the Kingdom of God. The most faithful and laborious ministry may be rendered fruitless and to a great extent, barren of all good results by want of faith and co-operation on the part of the people. Unbelief has ever been the great barrier in the way of the Gospel of Christ. "And He did not many mighty works there, because of their unbelief." So too, an unfaithful and indifferent ministry may do much to damage and weaken the faith and activity of the people. "Like priest, like people," is a quaint, but very significant adage, and is perhaps too often verified in the experience of pastoral charges, in a bad sense. Thus the same bad state of things might result from either cause, or what is still more deplorable from both causes combined. Sad indeed, would be the state of things if both minister and people were lacking in this respect. Spiritual declension would certainly follow. But on the other hand, how cheering and encouraging is the state of things when there is evidence of faithfulness on both sides—when pastor and people are living up to the full measure of their high calling—when they work together for Christ and His Kingdom. When such is the case the Church of Christ will flourish. His people will be rooted in faith and good works, and the grace of God abound in them richly to the honor of His name. This is as it should be.

But that the state of religion in the bounds of this Classis, falls short of this idea of perfection, as now described, is perhaps too true. Both ministers and people have their weaknesses and imperfections, and are far from what they ought to be. There is much to lament and regret, much room for improvement every way. Yet, if we believe the reports of the pastors, we are warranted in saying, that substantial progress has been made in faith, in doctrine and in practice. The pastors of the several charges seem to be faithful and laborious servants, and ambassadors of Christ, earnestly devoted to their calling and work, laboring zealously in word and in doctrine among their flocks, ministering to their wants both in season and out of season—preaching "Christ and Him crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but to all who believe the power of God and the wisdom of God," thus making the preaching of the Word the principal "means of grace for the conversion of men, and to bring them unto *Christ*." The Holy Sacraments of Baptism and the Lord's Supper are also insisted upon as essential means of grace, and hence are regularly administered according to the forms of the Church—and all other Church ordinances and principal Festivals are scrupulously observed and performed. The young are carefully instructed in the Scriptures and the doctrines of the Church, and at a suitable age are admitted to the full communion of the Church by the rite of confirmation, and thus many have been added to the Church, during the year, "of such as shall be saved." Family visitation is also faithfully performed—the widows and orphans ministered unto, the sick comforted, and the dead are buried. Thus the wants of all are met with the provisions of the Gospel and the means of grace, as these are at hand in the Church and dispensed by a faithful ministry.

Accordingly we find, also, as a natural result the development of the Christian graces and virtues to a greater degree. Personal piety is cultivated among the membership by a fuller and deeper apprehension of Gospel truth, and the practical duties of religion are more felt and obeyed. Hence there is also greater activity in all the operations of the Church. Church work is generally carried forward with more energy and zeal. It seems therefore that the state of the Church, on the whole, is hopeful and encouraging. We have reason to take courage for the future, and labor with still greater zeal for the spread of the Gospel and the advancement of Christ's kingdom.

It becomes our duty in this official way, to mention the removal by death, of the venerable Father Hacke, D. D., during this Classical year. His long and faithful services in the Church were closed, and he has entered into his rest, and "his labors do follow him."

Thankful for past mercies, and humbly acknowledging our short-comings in the work committed to our care, we would most devoutly invoke the presence and blessing of the Great Head of the Church upon us, and upon the labor of our hands, that "His kingdom may come, and His will be done on earth as it is Heaven." "Lo, I am with you alway, even to the end of the world." And now unto Him, who hath redeemed us with His precious blood, be honor and glory and dominion forever and ever. Amen.

Respectfully submitted,

LUCIAN CORT, Chairman.

The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.

Family Reading.

LIVING IN VAIN.

Restore to me the freshness of my youth,
And give me back my soul's keen edge again
That time has blunted. O my early truth!
Shall I not you regain?
Ah! mine has been a wasted life at best;
All unreality and long unrest!
Yes, I have lived in vain!

But now no more in vain. My soul, awake;
Shake off the snare, untwist the fastening chain!
Arise, go forth, the selfish slumber break,
Thy idle dreams restrain!
Still half thy life before thee lies untrod,
Live for the endless living, live for God!
I must not live in vain!

My God, the way is rough, and sad the night,
And my soul faints and breathes this weeping strain,
And the world hates me with its bitterest spite:
For I have left its train
With Thee, and with Thy saints, to cast my lot.
Ah! my dear Lord, let me not be forgot;
Let me not live in vain.

Can we not part in silence, since forever,
This world and I? From scorn and taunt refrain?
Must it still hate and wound? still stir the fever
Of this poor, throbbing brain?
Ah! yes, it must be so; my God, my God!
'Tis the true discipline, the needed rod,
Else I should live in vain.

The foe is strong—his venomed rage I dread;
Yet O! my God! do Thou his wrath restrain;
Shield me in battle, soothe my aching head
In the sharp hour of pain.
But more than this, O! give me toiling faith,
Large-hearted love, and zeal unto the death.
Let me not live in vain.

Restore to me the freshness of my youth,
And give me back my soul's keen edge again.
Ah! let my spring return, bright hope and truth,
Shall I not you regain?
No wasted life, my God, shall mine now be;
Hours, days, and years filled up with toil for Thee.
I shall not live in vain.

—*Bonar.*

THE MERCANTILE METHOD.

"Wanted: By the Church, a minister who will enable us to pay off our debt. He must be young, eloquent, and robust. He is expected to bring the Church up out of its present low state. If he succeeds, his salary will be ample; if he fails, he will make way for the next aspirant."

Insert your advertisement in this shape, my Christian friends. A little more candor would be beneficial, and there would result fewer disappointed Churches and broken hearted ministers.

Legal counsel sometimes assume cases on condition of receiving pay only in the event of success—no gain, no pay. Not seldom a responsible agent takes charge of a manufactory or salesroom, or other business interest, on like terms. The fashion has arisen of inviting ministers to do something of this sort in various circumstances; for example, when a Church is launched in untried waters and with much rivalry, when an effort is made to resuscitate a sinking Church gasping for breath, and when the common situation occurs which is indicated in the opening sentences. The officers of the Church then look about them to find a minister, as a merchant seeks for a responsible agent. They do not speak so explicitly to the minister, but the frequent expression among themselves is very similar to the language of the supposed advertisement. The Church at present is not paying its own way. It must be made a paying institution. A minister is to be engaged for this purpose; this is to be his ordeal. Failure and success are to have an eternal and easily-read index. The money must increase in the treasury. The thermometer must indicate blood heat, or else it will sink to freezing. Some serious results follow:

1. The minister is often broken down and crushed with double care. He is between an upper and a nether millstone. The care of souls is heavy enough for mortal man when most upheld by divine grace. Money-care is the old man of the mountain of our day. Let a minister have the constitution of an ox, the faith of a saint, and the eloquence of an orator, together with the patience of Job, and he may weather and outlast his cares. But he is very likely to be a crushed man. Instead of being freed from earthly cares, he has the load of the Church saddled upon him. All pivots on him. The pivot is of iron. The socket on which it turns is in his heart.

2. The minister is necessarily made anxious to secure the attendance of people of means. To gather in the halt, the blind, and the withered, will not suffice. The Church must be made to pay its way. Therefore, although he had been taught that the soul of the penniless man is of equal value with the soul of the wealthy man, the minister is constrained to desire eagerly and especially the accession of paying people.

3. The minister is thus distracted from the spiritual duties of his office. How can he serve God without distraction in his holy and arduous calling with these temporal cares tugging at him? He is a priest without Levite, and therefore both priest and Levite. Not only the spiritual welfare of those whom he can affect is laid on him, but he is looked to for results that are entirely out of his reach. He is bid to fill his Church. He ought only to be held accountable for utmost faithfulness. He should be told to do his best, and he should command honor according to faithfulness, not according to results.

4. Being thus tried by a false standard,—namely, success in making the Church's cash account balance,—many a faithful and capable minister finds warm friends cooling off, zealous admirers beginning to stand afar off, lovers and helpers looking over a mysterious barrier; and at last there strikes, like the toll of the knell for a passing soul, the word of dire import, "The Church is running behind." Faithful and able men have gone forth out of that fiery crucible scarred for life, with an undeserved reproach.

A minister, some years ago, when settling in a suburban Church, was told by the officers, "Your salary will be so much, then if your success warrants increase, it shall be so much," (naming an advance of twenty per cent.)

"No, gentlemen," was the reply. "Fix my salary at an amount on which I can live—as you are able to do—and free me from all such care. I am to feel no personal and pecuniary interest in the attendance of many or of few. *My* anxiety is to be for the salvation of those to whom I preach. *You* are to bear the financial burden. Fix my salary and let it remain. But leave me under no temptation to think on Sunday morning of a full Church. This means more money in my pocket; or, if the attendance is thin, my salary will suffer. I will not work for you with any such object in view."

And the arrangement was made, the pastor undertaking the chief burden of the spiritual interests of the Church, leaving to the officers of the Church the care of the finances, with satisfaction resulting on all sides.

Suppose a Church, the pastor of which has made very great sacrifices for it. It is not a paying institution, although in many respects a very prosperous Church. He is an excellent preacher, stainless in character, a good pastor, and somewhat famous withal. If that Church does not become a paying institution, all that minister's past efforts and sacrifices will not prevent him from hearing the dread request to step down and out. He has been tried—in the scale of pecuniary success—and found wanting.

I do not attempt to indicate a remedy at this time. But there are ministers who will never undertake to make a Church a paying institution; who will engage only to seek the kingdom of God and His righteousness; to do their part faithfully, but not to carry the pecuniary as well as the spiritual burden of a Church. In the early days of the Christian Church the apostles found temporal cares too exacting to be compatible with the care of souls. When a minister has both these kinds of care on him, he is likely to carry neither burden satisfactorily. Murmurings arise because the tables are not well served, yet for this poorly-performed work the word of God and prayer have been neglected. The pastorless Church which says *not*, "Let us find a man who will fill these galleries and enlarge our income," but sincerely offers the prayer, "Lord, send us one who will feed thy lambs and tend Thy sheep," will, if it has any right to exist, have all things necessary to its material relations added to it, while it seeks first the kingdom of God and His righteousness. If any Church has no right to exist, is not needed where it stands, the sooner the fact is recognized the better for all concerned; for speculative Churches are grievous stumbling-blocks.—*New York Observer.*

A HINT FOR THE LADIES.

When the lamented Frederick William Robinson was at Oxford University, one of his friends, a married man with a family, failed to pass his examination for a degree, and was, in consequence, very painfully depressed. Robinson called to see him, but, finding him out, stopped to talk with his wife. That lady was overwhelmed with grief on her husband's account. While Robinson was trying to soothe her the husband's step was heard at the door. In an instant she was wholly changed. Her tears were dried, her sighs suppressed; her manner became calm, and her words full of cheer and brightness. "The hour of weakness was past," says Robinson, "and the deep current of a woman's affection bore her up. It was the reed rising from the storm when the oak was shattered." It was more than this, it was a woman filling that divine ideal of wifely duty expressed by the Creator when He said of His purpose to create woman, "I will make him (Adam) an help-meet for him." And woman never displays greater dignity and beauty than when her affections distill balm upon the wounded spirit of a father, brother, husband, or son in the hour of disappointment and misfortune.

NOT MORE THAN ONE CHRISTIAN NAME.

In looking through so many volumes of country records I have, of course, seen many thousands and tens of thousands of proper names, belonging to men of all ranks and degrees—to noblemen, justices, jurymen, witnesses, sureties, inn keepers, hawkers, paupers, vagrants, criminals and others—and in no single instance, down to the end of the reign of Anne, have I noticed any person bearing more than one Christian name. The first instance occurs in 1717, when Sir Coplestone Warwick Bamfield appears among the Justices who attended the Midsummer Sessions at Exeter. The first instances which I have met with in any other place are those of Henry Frederick, Earl of Arundel, born in 1508, and Sir Henry Frederick Thynne, who was created a Baronet in 1641. Both these must have been named after the eldest son of James I., who was, of course, born in Scotland. No other child of James bore two Christian names, nor did any child of Charles I., except Henrietta Maria, named after her mother, who was a French woman. No King of England bore two Christian names before William III., who was a Dutchman. It seems probable that the practice of giving children two Christian names was utterly unknown in England before the accession of the Stuarts, that it was very rarely adopted down to the time of the Revolution, and that it never became common until after the Hanoverian family was seated on the throne. —*Quarter Sessions from Queen Elizabeth, H. A. Hamilton.*

"WE ARE."

A plain country parson lately told us in substance the following: A certain congregation was composed of penurious people. Their good pastor had at first been receiving a bare support, for which he annually held twelve services. As time passed on his little salary annually diminished; [illegible]gth to less than forty dollars. With this he could no longer maintain his family. He frankly told his consistory. They called a congregational meeting. The members were not only opposed to an increase in salary, but adopted a resolution to abolish the office of a regular pastor, and thus save the money paid for his salary. Their plan was that each male member of the congregation should preach in turn. For the first sermon they selected one of the more intelligent brethren. At 10 o'clock of a certain Sunday the church was unusually crowded, with a congregation curious to hear their plow neighbor's performance. After giving out a hymn, reading a prayer, and Scripture lesson at the altar, he ascended the high "wine glass" pulpit, read his text, and preached the following sermon. Looking to one side of the church, he said: "We are, and we are." Then he turned his remarks to the other side of the church: "We are, and we are;" and as his eyes turned to every corner of the building, he continued: "We are, and we are." One of the hearers who could endure the sermon no longer, exclaimed: "What are we?"

"Why fools," replied the preacher, "else we would let those preach who are able to do it."

This cured the congregation of its penuriousness.—*Luth. and Missionary.*

YEARNINGS FOR RENEWED YOUTH.

"Oh that one would give me to drink of the water of the well that is in Bethlehem, by the gate!" sighed David, as he lay "in a hold," with something like a bandit troop around him, while the Philistines occupied and spoiled his home. A foolish longing, some may think, which went near to costing the lives of some very brave and loyal men. In one sense, no doubt, it was foolish, by the safe measures of prudence; but the men whose prudence is their conspicuous endowment, who are always found in the safe paths, and who never aim at objects which are not very visibly within their reach, write no Psalms for us, and leave but light footprints behind them on the sands of time. David was a man of longings, of passionate desires and aspirations, and what stirred strongly in his heart passed rapidly and vividly from his lips. In him the widest range of experience was wedded to the most vivid faculty of utterance; and this sighing for the water of the well that was in Bethlehem must be looked at in the harmony of a nature whose most constant and pining thirst was for God, the living God. It was a strange, wild troop which the young David had gathered round him. "Every one that was in debt, every one that was in distress, every one that was discontented," flocked to him, and made him their captain. And he led them splendidly; he was the most daring and victorious soldier in that adventurous band, and they followed him with a loyal fidelity which it is given only to such leaders to win. But many a sad, weary hour he passed in that hold at Adullam, surrounded by men of violence and blood; and many a tale of rapine and lust he listened to, till his soul sickened within him, and the memories of his boyhood's happy sports and healthy tasks in Bethlehem rose up before him like some fair but far-off dream.

And who has not felt the longing, with even passionate earnestness, amid the storms, the strifes, and the wrongs of life? Who, amid his proud successes, who, amid his sorrowful failures, with the crowns or the wrecks of his life-course around him, has not cried again and again, with young David in his hold: Would God that I might be a child again, and drink one deep draught from the old, the well-remembered spring! The prizes! let them perish. The losses and the failures! let them be forgotten. Let me lie down once more a child in the old home, a child's pure thoughts in my brain, a child's pure gladness in my eye, a child's pure love in my heart, with the tender care of one whose tenderness passes all other tenderness enfolding and cherishing my life.

And the Saviour answers, "I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." "As the outer man decayeth, the inner man is renewed day by day." "Thou wilt show me the path of life; in Thy presence there is fullness of joy, at Thy right hand there are pleasures forevermore." This is what the resurrection promises to its children,—the renewal of the spring, the restoration of youth, with all its purity, its joy, its hope. It is from this that Christ comes to save us. Sad, weary, worn as we are, He comes to make us young again; glad, strong, pure, as the angels who behold His glory, as the elders who surround His throne. "Thou anointest my head with oil," said David, and oil is the symbol of gladness, of vigor, of hope. This is the fountain which One hath opened in Bethlehem—the spring of mercy and grace in Christ, of which, if a man drink, he shall live forever. Drinking of this everlasting fountain, the renewing force tingles along every nerve and thrills through all the blood. The old, worn and weary world was new born, was born to new vigor and joy, when the angels sang in the height above Bethlehem, "Glory to God in the highest, and on earth peace and good-will among men."

And so each worn, strained, and weary heart may become, through that living spring, young, strong, glad, and victorious once more, and address itself with the child's ardor and joy to the tasks and the triumphs of eternity.—*London Christian World.*

THE REFINER.

'Tis sweet to think that He who tries
The silver, takes His seat
Beside the fire which purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis good to think how well He knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit,
With His own hands to polish it.

'Tis blessedness, to know that He
The piece He has begun,
Will not forsake till He can see
The gracious work well done—
An image by its brightness shown,
The perfect likeness of His own.

But ah! how much of earthly mold,
Dark relics of the mine,
Lost from the ore, must He behold!
How long must He refine,
Ere, in the silver, He can trace
The faint resemblance of His face!

Thou great Refiner! sit Thou by
Thy purpose to fulfil;
Moved by Thine hand, beneath Thine eye,
And melted at Thy will,
Oh! may Thy work forever shine,
Reflecting beauty pure as Thine.

—*Exchange.*

THE QUEEN OF ALL.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, ploughed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but, feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you can never mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms and carry you home and tell you all your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly and cheer her declining years with holy devotion.

BAD MANNERS.

It is bad manners, and it shows a lack of sense, to talk in a loud tone of voice, in a public conveyance, about one's purely personal affairs. On a street car, or on a railway train, the passengers are often called to hear some person—who might otherwise pass for a well-bred gentleman or lady—tell of his or her doings of the day, and plans for the future, in tones that penetrate to every portion of the conveyance, and must be listened to. Private and household matters are shouted into all ears. Facts that might be given with propriety to an intimate acquaintance, but which the public have no business with, are bruited abroad; and commonly more or less of gossip is included which ought not to have been given anywhere. This is bad manners, in that it forces the speaker unpleasantly on the attention of the other passengers, and practically monopolizes the listening powers of all; also, in that it makes public much that an innate modesty would shrink from disclosing to every ear. And it argues a lack of sense, according to the proverb that "the less water there is in a bottle, the more noise it makes in coming out." —*Luth. and Miss.*

Useful Hints and Recipes.

To REMEDY cabbage-worms make a strong solution of lime water, pour it over the cabbage in the evening; if the lime water is made strong there will be no live worms left that the water touches.

A CARELESSLY kept coffee-pot will impart a rank flavor to the strongest infusion of the best Java. Wash the coffee-pot thoroughly every day, and twice a week boil borax and water in it for fifteen minutes.

A GENTLEMAN gives the following advice in relation to dogs; "If," says he, "you enter a lot where there is a vicious dog, be careful to remove your hat or cap as the animal approaches you; hold the same down by your side, between yourself and the dog. When you have done this you have secured perfect immunity from attack. The dog will not bite you if this advice is followed. Such is my faith in this policy that I will pay all doctor bills from dog bites and funeral expenses for deaths from hydrophobia.

VERBENAS.—Verbenas, to live and flourish in the house, must be raised from young shoots, not from layers from old plants. They require a cool room, heated to only about fifty degrees in the day, and falling to forty-five degrees at night, or even less than this. Give them plenty of air when there is no frost in it, and place them so that they will get all the sun possible. They like best a sandy soil, fertilized once a week with ammonia. This will cause them to grow rapidly, and put on dark, green foliage. Shower them every week to keep them free from the verbena, mite and the green aphis. Pinch them; back them well to keep them from growing straggling. They may be raised from seeds in the house, and the seeds must be soaked over night. Give them a great deal of sand, and plenty of moisture.

A LADY WRITES: For three years I have lived in a town, and during that time my sitting room has been free from flies, three or four only walking about my breakfast table, while all my neighbors' rooms were crowded. I often congratulated myself on my escape, but never knew the reason of it until a few days ago. I then had occasion to move my goods to another house, while I remained on for a few days longer. Among other things moved were two boxes of geraniums and calceolarias, which stood in my windows, being always open to their full extent, top and bottom. The boxes were not gone half an hour before my room was as full of flies as those around me. This, to me, is a new discovery, and perhaps it may serve to encourage others in that which is always a source of pleasure, namely, window gardening. Mignonette planted in long, shallow boxes, placed on the window sill will be found excellent for this purpose.

Miscellaneous.

THE OLD CANOE.

Where the rocks are gray and the shore is steep,
And the waters below look dark and deep;
Where the rugged pine in its lonely pride
Leans gloomily over the murky tide;
Where the reeds and rushes are tall and rank;
Where the weeds grow thick on its winding bank;
Where the shadow is heavy the whole day through—
Lies at its moorings the old canoe.

The useless paddles are idly dropped.
Like a sea bird's wings that the storm hath stopped,
And crossed on the railing, one o'er one,
Like folded hands when the work is done,
While busily back and forth between
The spider stretches his silver screen,
And the solemn owl, with its dull "to-whoo,"
Nestles down on the side of the old canoe.

The stern, half sunk in the slimy wave,
Rots slowly away in its hidden grave,
And the green moss creeps o'er its dull decay,
Hiding the mouldering past away,
Like the hand that plants o'er the tomb a flower,
Or the ivy that mantles a fallen tower;
While many a blossom of the liveliest hue
Springs up o'er the stern of the old canoe.

The currentless waters are dead and still,
And the light wind plays with the boat at will,
And lazily in and out again
It floats the length of its rusty chain.
Like the weary march of the hands of time
That meet and part at the noontide chime;
And the shore is kissed at each turn anew
By the dripping bow of the old canoe.

Oh! many a time, with a careless hand,
I have pushed it away from the pebbly strand,
And paddled it down where the stream ran quick,
When the whirls were wild and the eddies were thick,
And laughed as I leaned o'er the rocking side,
And looked below in the murky tide,
To see that the faces and boats were two
That were mirrored back from the old canoe.

But now as I lean o'er the crumbling side,
And look below in the sluggish tide,
The face that I see there is graver grown,
And the laugh that I hear has a sober tone.
And the hand that lent to the light skiff wings
Has grown familiar with sterner things;
But I love to think of the hours that flew,
As I rocked where the whirls their wild spray threw,
Ere the blossoms waved or the green grass grew
O'er the mouldering stern of the old canoe.

SPRING IN RUSSIA.

When the ice on Lake Ladoga begins to melt—generally late in April, but sometimes, as this year, not till May—St. Petersburg knows that the thaw of the Neva is at hand. The clearance of the river from ice quite alters the physiognomy of St. Petersburg. When the sleighs are put up and droschkis come out, when furred boots and touloupas are discarded, and people are no longer seen rubbing their noses in the streets with handfuls of snow to restore the circulation of their blood, Russian life loses many of its characteristics. During a few days, while the snow in the roads is melting and dropping off the roofs of houses in rivulets, the city becomes almost impassable for the slush, then come the east winds, which dry up the mud, and St. Petersburg becomes a prey to the dust for five months. A stranger has no idea of the tornadoes of dust that are whirled about when the wind blows boisterously. To cross the Place of St. Isaac through one of them is worse than trying to get through Hyde Park in a fog. St. Petersburg was never meant for a city of sunshine. It is perfect as a place of winter resort, as all the houses are furnished with appliances for keeping out the cold; and the inhabitants, warmed by big stoves which diffuse a temperature in which silk-worms might thrive, have no exact idea of what cold means. They cannot even see into the bleak streets through their windows; for the outer casements get early coated with a frost which adheres to them all through the winter and keeps a dim light within the apartments. But when these outer windows are removed and the inner ones are thrown open on the first sunny day, one perceives how large, bare, and comfortless Russian rooms can be. Ladies who have not shivered once through the winter begin to feel chilly; old people and invalids die off from premature exposure, and a busy time sets in for doctors. All Russians pine for sun-warmth; but in the short intervals between winter and summer they know not how to dress, or to adapt themselves to the variations of the atmosphere, and, while trying to be gay over the weather, they sneeze a good deal. In the country the peasants avail themselves of the change of season to take one more delirious roll in the melting snow after taking steam-baths in their stoves, where they get baked to a fine brick color, like lobsters. No Englishman could stand the awful heat of these Russian ovens: but the cleanliness which they promote is a good thing; for the Russian rustic, though he has no linen and seldom changes his clothes till they drop off him, is as fond of steam-baths as the Turk, and prospers finely all through the winter when he can plunge out of his steam into the snow and set every pulse in his veins tingling. During the warm weather he is apt to mope, reclining on the dust in front of his door—a lazy, malcontent being, ready to hear the jargon of Nihilist bagmen.

Summer, however, has its compensations in Russia. It comes all of a sudden with a rush, not more than a fortnight after the snows have gone. It seems to pull up vegetation by the top-knot; for if you leave the country for a fortnight towards the thaw season, you find the fields all green when you come back. The trees are abloom; the flowers are budding; in the gardens of the Czar's Summer Palace at Czarskoe-Seloe hyacinths, crocuses, violets, and roses flourish as at Versailles, but all together, as if they had no time to lose and wanted to put on their bright colored gowns before the season of grey tints set in prematurely. It is a capricious thing, this Russian summer—to-day stifling hot, to-morrow windy and bleak. It seldom rains; but for ten days at a time the sky will be overcast with inky clouds chasing each other like a flock of black sheep; then when fern extended its long blade of dark glossy green. By the decaying stoles the hardy fern flourished, under the trees on the mounds the lady fern could be found, and further up nearer the wood the tall brake almost supplanted the bushes. Oak and ash boughs reached across: in the ash the wood-pigeons lingered. Every now and then the bright colors of the green wood-peckers flashed to and fro, their nest in a tree hard by. They would not have chosen it had not the place been nearly as quiet as the wood itself. Blackthorn bushes jealously encroached on the narrow stile that entered the lane from a meadow—a mere rail thrust across a gap. The gates, set in deep recesses—short lanes themselves cut through the mounds—were rotten and decayed, so as to scarcely hold together, and not to be moved without care. Hawthorn branches on each side pushed forward and lessened the opening; on the ground, where the gateposts had rotted nearly off, fungi came up in thick bunches. The little meadows to which they lead were rich in oaks, growing on the "shore" of the ditches, tree after tree. The grass in them was not plentiful, but the flowers were many; in the spring the orchis sent us its beautiful purple, and in the heat of summer the bird's-foot lotos flonrished in the sunny places. Further up, nearer the wood, the lane became hollow—worn down between high banks, at first clothed with fern, and then, as the hill got steeper, with fir trees. Where firs are tall and thick together, the sunbeams that fall aslant between them seem to be more visible than under other trees, by the motes or wood dust in the air. Still farther the banks become even steeper, till nothing but scanty ash stoles could grow upon them, the fir plantations skirting along the summit. There suddenly, at a turn, the ground sank into a deep hollow, where in spring the eye rested with relief and pleasure on the tops of young firs, acre after acre, just freshly tinted with the most delicate green. From thence the track went into the wood. By day all through summer months there was always something to be seen in the lane—a squirrel, a stoat; always a song-bird to listen to, a flower or fern to gather. By night the goat-sucker visited it, and the bats and the white owl gliding down the slope. In winter when the clouds hung low the darkness in the hollow between the high banks, where the light was shut out by the fir trees, was like that of a cavern.

REDEEMING MUTILATED CURRENCY.

Whenever a national bank or legal tender note becomes mutilated; whenever anybody comes into possession of a worn-out note; or whenever by accident any money of this character becomes so far destroyed that it will not pass, the owner may send it to the Treasurer of the United States. The mutilated currency goes to the redemption division of the Treasurer's office, and there judgment is passed on it. Of course every precaution is had against fraud. Quite often a woe-begone piece of a note will be sent in, and after the crucial test will turn out to be the relic of a counterfeit bill. Sometimes the affidavits accompanying a fragment of what was once a greenback are "manufactured."

One of the most remarkable cases that has ever come before the redemption division occurred recently. A Nebraska backwoodsman dropped his pocket-book, containing one hundred dollars, into the camp-fire. Before he could get it out the heat so acted on it that the book had shrivelled up into a hard burnt ball. He did not attempt to open it, but sent it on with a statement of the facts. The ball was cracked, just as a hickory nut would be in order to get at its contents. Inside were found, intact and undamaged, the twenty and ten-dollar bills that went to make up the one hundred dollars.

A farmer living in Illinois distrusted the banks and always kept his money in the house or about his person. A short time ago he had $11,000 in ready cash and carried it in his coat pocket. He went to bed, leaving his coat on a chair. His wife complained of the coldness of the room, and he got up to stir the fire. He had been back in bed but a short time, when the room filled with smoke and the well-known odor of "something burning." He jumped up to find his coat pocket burnt out and his $11,000 a charred mass. Fortunately there was enough distinguishable about the notes to secure him, upon his sworn and attested affidavits of the facts, a new set complete.

A Tennesseean put $135 into a boot and secreted his boot. When he went back for it he lost his bearings and could not find it. Six months afterward he stumbled across the old boot exactly where he had left it. The money inside had furnished nourishment for cockroaches and other vermin. A handful of small pieces was all that was left to tell the tale. Sending them on to the Treasury they were examined, and enough were identified to give the man $50.

AUSTRALIAN SALT LAKES.

An interesting description of the salt lakes of Australia is given by a writer in the *Sydney Empire*, who, speaking of the salt lakes and mineral springs on the Paroo, says: "These wells are a real curiosity. Mounds of earth rise about ten or fifteen feet over the surface, no doubt thrown up by the force of the water; they form a kind of oasis in the wilderness, and have saved the lives of many a weary wanderer. Those mounds can be seen for miles. The water is very clear and soft. It is impregnated with magnesia, soda and alum. It is very palatable to drink, and I think very wholesome. The water does not flow after touching the surface; but as soon as it overflows the fort-like basin, sinks into the earth. The alum and soda crack under your feet, as you walk around these wells, like frozen snow. Sand storms occasionally set in with great violence, sweeping along and drifting like snow, but in this it differs, that nothing is proof against its penetrating propensity. It enters your eyes, your nose, your mouth, your ears; even your very skin seems gritty from it, and everything is covered with it. It enters all culinary matters, so that while it lasts you are continually eating, drinking and wearing sand. As an instance, the first evening I entered the Paroo, one of the sand storms set in, and, after viewing one of those beautiful clear lakes, in which we thought we could quench our thirst, having had nothing to drink since the morning, what was our surprise, I might almost say despair, to find that the water was salt as brine. The driving sand beat with such fury that we could not see each other on the road. Our party numbered five, and I took the bridle and saddle off my horse and let him go to shift for himself. I lay down, putting the saddle between myself and the storm for shelter. The morning at last came, and I found at about five miles distant my party, horse and water.

Selections.

Indolence is a stream which flows slowly on, but yet undermines the foundation of every virtue.

The loud tones in which some people appeal to reason, imply that reason is a great distance from them.

As the bee collects honey and departs without injury to the flower, so let him who is wise dwell on the earth.

There is no wise or good man that would change persons or conditions entirely with any man in the world.—*Jeremy Taylor.*

If the way to heaven is narrow, it is not long, and if the gate be straight, it opens into endles life.—*Bishop Beveridge.*

Never does a man portray his own character more vividly than in his manner of portraying another's.—*Richter.*

Every person has two educations—one which he receives from others, and one, more important, which he gives himself—*Gibbon.*

That is not a Christ-like humility which esteems piety in proportion to the distrust it cherishes of one's own salvation.—*Prof. Phelps.*

A great man may be the type and personification of the epoch for which God designs him; he is never its creator, but rather, at the same time, both its expression and leader.—*D'Aubigne.*

Humility is a virtue that all preach, few practice, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity.

A mother says: "I am a missionary in my nursery; there six pair of little eyes are watching me, and six little hearts are acquiring ideas of truth from my works as well as words."

Give entertainment to pious thoughts, and hear what they say. Holy thoughts are precious things, and if not angels, they are God's messengers, and in that sense angels sent from God. They come from God and they tend to God.

Even our natural love of destruction can be changed into love of creation. Look at Paul. He sought to destroy the Church of Christ, but God changed his nature, and killed the old lion in him, and "Out of the eater there came forth meat."

I know not any pleasure of sense more exquisite than a draught of cool, clear water when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and His salvation are very sweet to one, and very tasteless to another.—*William Arnot.*

A straw will make an impression on the virgin snow, but let the snow remain but a short time and a horse's hoof can hardly penetrate it. So it is with the youthful mind. A trifling word may make an impression on it, but after a few years the most powerful appeals may cease to influence it. Think of this, you who have the training of the infant mind.

Unto this day—unto this day
Sufficient let its sorrow be!
Let me not question, or look further on,
Life's change or chance to see!

For this one day—for this sad day
Sufficient if my faith may be,
That gift of grace, that grief-sustaining power,
Lord, is enough for me!

Rest is not quitting
The busy career:
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeting to ocean
After its life.

'Tis loving and serving
The Highest and Best;
'Tis onward, unswerving,
And that is true rest.

Science and Art.

An interesting ceremony took place in Edinburgh recently in connection with the placing the top stone and cross on the central spire of the new cathedral. The senior and junior chaplains ascended the spire, which is 275 feet high, and laid the stone into which the cross was fixed. The cathedral, which is to cost $575,000, was designed by the late Sir Gilbert Scott.

SOOTY CHIMNEYS CURED.—The accumulation of soot in chimneys is a great nuisance, and may be remedied by mixing considerable salt with the mortar with which the bricks composing the chimney are laid. The salt acts by absorbing moisture whenever it is damp and rainy, and the soot, becoming wet and heavy, falls into the fire below. This is an English idea, and is said to give very satisfactory results.

POTTING STRAWBERRY PLANTS FOR EARLY PRODUCTION.—As the time is near at hand when the preliminary steps of the method now adopted to insure an early return from strawberry patches must be taken, a short explanation of the plan pursued by the largest truckers and nurserymen may be of benefit to those who desire to avail themselves of it. When through bearing the crop of the season, the strawberry plant throws out runners which reach six or eight inches from the parent stem before rooting, and it is this feature which is taken advantage of in securing a new plant, a small pot filled with rich earth should be sunk in the ground just under the joint of the runner; when the roots are firmly established in the potted earth, the connection between the parent and offspring is severed, the potted strawberry plant increasing in vigor until the time of planting out in the open ground in August or September, a good crop the following spring resulting, instead of waiting for two years for a full yield, as has been the custom when the old method was pursued.

MAKING LUMBER FROM STRAW.—Mr. S. H. Hamilton, of Bushnell, Ill., has discovered a process of making hard-wood lumber out of common wheat straw, with all the effects of polish and finish which is obtainable on the hardest of black walnut and mahogany, at as little cost as clear pine lumber can be manufactured for. The process of manufacture as explained by Mr. Hamilton is as follows: Ordinary straw board, such as is manufactured at any paper mill, is used for this purpose. As many sheets are taken as is required to make the thickness of the lumber desired. These sheets are passed through a chemical solution which thoroughly softens up the fibre and completely saturates it; the whole is then pressed through a succession of rollers, dried and hardened during the passage, as well as polished, and comes out of the other end of the machine hard, dry lumber, ready for use. It is claimed that the chemical properties hardening in the fibre entirely prevent water soaking, and render the lumber combustible only in very hot fire. The hardened finish on the outside also makes it impervious to water. The sample exhibited could hardly be told from hard-wood lumber, and in sawing it the difference could not be detected. It is susceptible of a very high polish, and samples of imitation of marble, mahogany, etc., were shown, which might deceive the most experienced eye. Not only does Mr. Hamilton claim a substitute for lumber in sash, doors and blinds and finish stuff, but also a substitute for black walnut and other woods in the manufacture of all kinds of fine furniture, coffins, etc., and also an excellent substitute for marble in marble top tables, mantel pieces, bureaus, etc. He claims that it will not warp in the least.

Personal.

The London *Saturday Review* says: "The last, and perhaps, as he himself thought, the crowning triumph of Baron Lionel de Rothschild's life was to win the Derby. To win the Derby is a great glory to any one, and the Rothschilds could scarcely have done anything better adapted to insure their popularity than to show that they could succeed in racing, as well as in everything else."

Baron Nathan De Rothschild left his family very fairly off. He died worth between £8,000,000 and £10,000,000. Some people say that the figure is more, others say that it is much less. It said that there are thirteen Jews in Shoreditch who are worth between them as many millions as there are men or Maccabees. One of these millionaires is an old cloth peddler, who follows his vocation.

The Earl of Beaconsfield recently said in the House of Lords: "I am perfectly free to admit that there is a difference between the Christian Sunday and the Jewish Sabbath, and I cannot agree with those who would extend to the observance of the Christian Sunday the rules and regulations of the Jewish Sabbath. If there be any who desire to do it they will utterly fail to accomplish that purpose."

The Emperor William is the fifth male member of the Hohenzollern family who has lived to celebrate his golden wedding. The first case was that of Johann, surnamed the Alchemist, born about 1403 and who died in 1476. The three sons of Frederick William I. had also more than fifty years of married life—namely, Frederick the Great, Prince Henry, and Prince August Ferdinand, of Prussia. Of the four sons of Frederick William III. three celebrated their silver wedding and Prince Charles, brother of the present Emperor, who married the sister of the Empress, was within a day or two of the golden ceremony in 1877 when his consort died.

Books and Periodicals.

THE SCHOONER ON THE BEACH. By Edward A. Rand, author of "Kindling-wood Jimmy" and "Christmas Jack." Philadelphia: American Sunday-school Union, No. 1122 Chestnut Street.

We are glad to announce this neat little book, especially as coming from the American Sunday-school Union. It is a rollicking little volume, that will do more good than many a work with a severer tone of piety. This jollity is not inconsistent with the positive Christianity which is enforced throughout the pages. The boys will be made happier and better for reading it. Price $1.

LITTELL'S LIVING AGE.—The numbers of THE LIVING AGE for the weeks ending June 28 and July 5 respectively, contain the following articles: Heroines of Spencer, *Cornhill;* A Few Words on Mr. Freeman, by J. A. FROUDE, *Nineteenth Century;* A Visit to the New Zealand Geysers; and The Dark Side of a Bright Picture, *Fraser;* The Historical Aspect of the American Churches, by DEAN STANLEY, *Macmillan;* The Destruction of Szegedin—Personal Notes, *Blackwood;* The Musical Cultus of the Day, *Fortnightly;* The New Credulity; and The Shrine of Poverty, *Spectator;* and in the way of fiction, an instalment of "Sarah de Berenger" by JEAN INGELOW, from advance sheets; Old Joquelin's Bequest:—A Tale about Women; The Professor's Niece:—A Study in Neutral Tints; and A Sketch in a Narrow Street; with the usual amount of Poetry.

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price $(8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Publishers.

THE PENN MONTHLY, devoted to Literature, Science and Art, July, 1879. Contents: The Month.—The Death of the Prince Imperial and the end of Imperialism—The Zulu War and the Struggle of the Boers—The Imperialist Treaty with the Afghans—The End of the *Kultur-Kampf*—Eastern Roumelia and Egypt—Threshing Straw in Congress—Sherman's Withdrawal of the Certificates—Our Representatives at Harrisburg. Humanity and Economy in War, I. N. Burritt; Summer Musings, (From the German) S. A. S.; The Language of Animals, Edward Howland; Medical Aspects of the Negro Exodus, T. S. Sozinsky, M. D.; Legal Tender Laws During the Revolution, A. S. Bolles; The Boat Race on the Schuylkill; Joaquin Miller's "Songs of Italy;" New Books; Books Received. Published for The Penn Monthly Association by Edward Stern & Co., 125 & 127 North Seventh Street, Philadelphia; New York, American News Co.; London, Trubner & Co., Berlin, A. Asher & Co. Terms, $3.00 Per Annum; Single Numbers, 30 cents.

THE BIBLIOTHECA SACRA, edited by Edwards A. Park, George E. Day, and Archibald Duff, Jr., with the co-operation of Dr. J. P. Thompson of Berlin and Dr. D. W. Simon of England, for July, 1879. Contents: I. A Defence of the Catholic Faith Concerning the Satisfaction of Christ Against Faustus Socinus of Sienna Written by Hugo Grotius, translated, with notes, by Rev. Frank H. Foster, North Reading, Mass; II. The Firmament, by Charles B. Warring, Ph. D., Poughkeepsie, N. Y.; III. The Last Days of Christ, Exegetical Notes on the Basis of Mark xiv. 17; xvi. 20, by the late Rev. Horatio B. Hackett, D. D., LL. D.; IV. "Errors" of the Scriptures, by Rev. Frederic Gardiner, D. D., Professor in Berkeley Divinity School, Middletown, Conn.; V. Bible Illustrations from Bible Lands, by Rev. Thomas Laurie, D. D., Providence, R. I.; VI. Theological Education; VII. Notices of Recent Publications. Andover: Published by W. F. Draper.

The LUTHERAN QUARTERLY for July, 1879. CONTENTS:—I. Relation of Children to the Church, by M. Valentine, D. D., President of Pennsylvania College, Gettysburg, Pa.; II. The Messianic Idea in Pre-Christian Apocalyptic Literature, by George H. Schodde, A. M., Ph. D., Martin's Ferry, Ohio; III. The Chinese Problem, or Agnosticism Worked Out, by C. A. Stork, D. D., Baltimore, Md.; IV. Regeneration by Baptism, by Rev. Prof. E. F. Giese, Carthage College, Ill.; V. The Ritual of the Lord's Supper, translated from the German of the Rev. Dr. E. Stæhelin, of Basel, by Rev. G. F. Behringer, Mendon, Ill.; VI. Sketch of Muhlenberg Mission, Africa, by Rev. J. A. Clutz, A. M. Baltimore, Md.; VII. General Synod; VIII. Literary Intelligence; IX. Notices of New Publications.

LITTELL'S LIVING AGE, No. 1830, July 12, 1879. CONTENTS:—French Novels, *Blackwood's Magazine;* Sarah de Berenger, *Advance Sheets;* Suspended Animation, *Nature;* The Professor's Niece, *Temple Bar;* The Revival of the Warlike Power of China, *Fraser's Magazine;* George Eliot's Ideal Ethics, *Spectator;* Conservative Democracy in Switzerland, *Spectator.* POETRY:—Paolo and Francesca, Wall Flowers. Miscellany. Published every Saturday by Littell & Co., Boston.

AROUND THE WORLD WITH GENERAL GRANT, is the title of a Narrative of the Visit of General Grant, to various Countries of Europe, Asia, and Africa, in 1877, 1878, 1879, to which are added Certain Conversations (admirably illustrated), with General Grant on Questions connected with American Politics and History. By John Russell Young. With Eight Hundred Illustrations. Published by Subscription Book Department, The American News Company, New York.

We have received from the Philadelphia Office of the News Company, lately opened in the second story at 907 Arch Street, Parts I. II. III. and IV. of this beautiful and interesting work. It is not too much to say, that General Grant has been the most favored visitor the world has ever known. He left Philadelphia in May, 1877, and visited England, Scotland, Belgium, Holland, Germany, Switzerland, Italy, Egypt, Palestine, Turkey, Greece, Austria, Norway, Sweden, Russia, Spain, Portugal, Algeria, France, Ireland, The Mediterranean, Arabia, Hindoostan, Siam, Singapore, Burmah, China, Japan, and will reach San Francisco during the summer or early autumn.

In all this journey he has received more attention, than has ever been shown to any crowned prince. His progress has been one continued ovation. Every country and city and kingly palace has been thrown open to him, and such facilities for observation have been afforded, as have never occurred before. It was only necessary to have a man of the ability and judgment of John Russell Young, to write up the history of the journey in order to make the record one of rare interest, and the American News Company is performing a good mission, by placing the result of his observation within the reach of the public. The work has no political significance. It will be sold only by subscription, and is issued in 20 parts, 50 cents each. Each part will contain 68 pages, with two full page engravings and over 30 additional illustrations, fully and vividly interpreting the text.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. T. J. BARKLEY,
Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JULY 16, 1879.

THE "SALVATION ARMY" IN ENGLAND.

For some time past there has been in England, a strange religious organization, calling itself the "Salvation Army," which, in its spirit and operations, seems to resemble the temperance "Crusaders," who tried to sing down the dram-shops in our western cities a few years ago. The *London Saturday Review* has a notice of the doings of this band of "Hallelujah forces" in the midland counties, led by a Mr. W. Booth, formerly a minister of the New Methodist connection. These enthusiasts are said to "tread consciously in the footsteps of Messrs. Moody and Sankey," and are, without knowing it, imitators of Savonarola. Mr. Booth with his captains, and "Hallelujah lasses," as the girl singers are called, surround and capture the crowds, that meet on Sunday to drink beer and witness bear-fights and other brutal sports. The army practices strategy and other military methods, and often succeeds in turning the current into a new and confessedly better direction. The tact shown in getting a crowd into the "Salvation Factories," as the buildings in which meetings are held, are termed by the revivalists, is remarkable, and the way in which the people fall in with the battle songs against the evil one, presents a strange psychological study, to say the least of it. Dr. Archibald Alexander, in his book on "Religious Experiences," describes the wonderful effect he witnessed at some meeting he attended, where a wave of sympathetic influence, physical rather than spiritual, as he thought, passed over the assembly. This same influence, doubtless, enters largely into the excited meetings in England now, just as it has often done in swaying whole communities by a mysterious power. Then there are other elements that enter into such movements, many of which are merely natural and circumstantial, but all of which are attributed to God's Spirit, so that every excess is charged to His influence, and the religion of Jesus brought into disrepute. The Journal we are quoting, reviewing the work of the Salvation Army at Coventry, says:

"When the congregation has been swept into the Salvation Factory, it is found that the members are 'young men and women between the ages of fifteen and thirty.' These are, indeed, the ages when persons of both sexes are most easily induced to come together in crowds, and routs, and kettle-drums, and congregations. Here, no doubt, is part of the strength of revivalism. It brings together young people who might not otherwise meet. The example of the 'Holy Fair,' celebrated by Burns, is to the point. When Messrs. Moody and Sankey were sowing the good seed in Scotland, the farm-servants of both sexes insisted on going long journeys to hear them, journeys 'o'er the moor and through the heather.' It cannot be denied that flirtation is one of the charms of popular religious meetings. There is something sweet in the expansion of two souls which have had the same refreshing spiritual experiences. But before coming to that part of the function, the neophytes are all asked 'whether they are saved.' No half measures, no dubious replies are permitted. You must be perfectly certain that you are saved, or the Salvation Army will cashier you. So weak is mere human logic, that the next step seems inconsistent. The convert is required to give up beer and blasphemy. Now if he is saved already, and if the only motive to virtue is the desire to secure salvation (a common doctrine among popular preachers), why should not the convert have his fling? This seems logical, but these men's hearts are better than their reason, which, to tell the truth, cannot be very highly developed. * * * The Salvation Army finds that new converts are the best proselytizers. It uses their zeal, their intimacy with other profligates, and their conceit. Happy Bill, the Converted Basket-maker, is not proud. He likes nothing so much as to tell a sympathetic audience the story of his own sprees, to assure them that they are babes in vice compared to himself, and to urge them to share a happiness which, though spreeless, is permanent and tranquil. In the Salvation Army, assurance of grace is pressed on recruits by good-natured violence, and certain hope is the result of an Evangelical bear-fight. The shibboleth is the positive answer to 'Are you saved?' Any indecision brings down earnest remonstrance, appeal, and exhortation, not from the officiating minister, but from the men and women around the hesitating one."

This account of things describes many popular enterprises, that are set down as religious, and which profess to correct evils against which the regular preaching of the gospel is thought to have failed. There is no doubt of the good intention of those who engage in these movements. Fanaticism is often notoriously honest even unto death. There is no doubt either, but that the Salvation Army is doing something towards a temporary diminution of drunkenness and brutality, in a place notorious as Coventry has been. But our London contemporary asks:

"What is to be the end of the operations of the Army? For the moment, according to a leader, the people, moved by the hymns and flags, give up drink, and get 'a new enjoyment by the awakening of their intelligence.' Perhaps intelligence is hardly the right word, and yet there must be some trace of spiritual and sentimental exaltation in the new Coventry mysteries. The difficulty, as we said before, is to know what results will be left at the end of a year's time. It is said that American revivalists are never so hard and close in bargaining as they are when a camp-meeting is just over. If any evangelist really wishes to prove, that these excitements are useful, he should visit the fields at harvest as well as at seed-time. But we know not where to look for the moral statistics that could demonstrate the value of this religious enthusiasm."

We do not know whether the above statement about American revivalists is true; but all history has shown, that false excitements, only leave burnt districts that are harder to cultivate than any other.

"MESSENGER, PLEASE COPY."

We find this appended to an article in the *Kirchenzeitung*, which we respectfully decline to transfer to our columns. The article referred to, is a good example of the way in which a perfectly innocent remark may be distorted into an offence, if there is a disposition to do so. It is a severe and unjust reflection upon Dr. Theodore Appel, for a casual observation, in which, in the interest of missions, he cited the St. John's congregation, at Lancaster, as an illustration of the fact, that separate organizations may lead to enlargement, even though men may go into them reluctantly at first. That was the pure and simple intent of the expression to which exception is taken.

One ground of offence is, that the German congregation which went out from the old church, is called the "daughter." This is regarded as terrible, because, although the large majority that remained have for years attended the English preaching, the German language was originally used. The principle upon which the *Kirchenzeitung* rests, is, that members of the Church, who do not use the German language, forfeit some original interest in the Church. Some time ago our contemporary, gave out the opinion, that whenever a foreign German spoke English, it was a sign, that he wanted to be "big."

We do not wish to discuss this matter now, especially in connection with a given case. The difficulties between the English and German congregations in Lancaster, we hope, have been adjusted. It will not be of any advantage to the people there to rake their dead issues up again. This, we think, is the opinion of the best men in St. John's Church, and even if they should wish to fight their battles over again, our people throughout the Church do not care about having local affairs thrust upon them. As far as Dr. Theodore Appel is concerned, his character as an amiable theologian, and his true love for the Germans, are too well established to suffer from the attack made upon him as Superintendent of Missions. The eastern editor of the *Kirchenzeitung* has control of his own columns; but he must not expect to make use of the MESSENGER to repeat and extend the circulation of remarks, that do not show a good spirit, and will only engender strife, without redressing supposed grievances.

Of this we are certain; that if our contemporary's other statements are as unreliable as his figures, they will prove utterly worthless, as an examination of the official record will show.

THEOLOGY AND THE CHRISTIAN LIFE.

It is truly wonderful, to what extent and with what zeal, many persons maintain and defend the doctrines of Christianity, and yet in their daily life and conversation, contradict every one of them. And even where there is some show of conformity in practice to the truths of the gospel, it is, to a large extent, only a decent and respectful submission to the demands of our Christian civilization, and cannot be disregarded with impunity.

In view of such a deplorable fact, there are some, who speak disparagingly of Christian doctrine and dogma, and never weary of holding up the practical side of religion, affirming that if the practice be right, the doctrine will take care of itself. But it should appear evident, on very limited reflection, that such notion has no foundation in truth. For, in order to practice religion, there must be a religion to practice, and for that purpose it must be made known. Christianity is a supernatural fact in the world, adapted to sinful man's special needs: not doctrine or theory, therefore, as to its essence or contents, but, like all other existing facts, it can be presented to the human mind only in the form of a doctrinal system. While, therefore, it is true, that the mere assent of the mind to the doctrine, that is to the letter of Christianity, is without any saving benefit, yet it is equally true, that there cannot be faith unless there be something to believe, and description of that is doctrine. The true idea is fully, though briefly, expressed in the Order of Worship, where it is required of the candidate for confirmation, that he "understands the fundamental truths of the Christian religion, and is governed by them in his life." That is doctrine and the practical Christian life, in true and harmonious union.

We, of the Reformed Church, have been earnestly engaged in the study of Christian doctrine, with a view to the best possible understanding of the gospel of salvation; and we believe, that a large measure of success has crowned our efforts. And what is needed now more than all else, is the putting to practice what we have learned and believe to be, sound Christian doctrine. If our theology is according to the mind of the Spirit, then let this be proved before all men, by such works as are the peculiar expression of the Christian life and character. Let us not glory in what we may regard as the best system of theology; but rather, if we have attained to such distinction, let us show ourselves worthy of it, by practically glorying in the cross—that is, by faithfulness unto death, in the practice of those principles, which we hold in such high honor. There is constant danger of neglecting the practical duties of religion, and resting wholly in the theory which we may hold concerning it; and, alas! only too many are content with such a poor skeleton, that has neither the flesh nor the blood of a living Christianity. K.

ALLENTOWN FEMALE COLLEGE.

We have received the annual Catalogue of this institution for 1878–79. Rev. W. R. Hofford, A. M., is President, who is assisted by six other teachers in the different departments. The course of studies is full and well selected, embracing three years in the College proper. The number of students on the roll is sixty. Of this, seven are in the Senior Class, eighteen in the Middle Class, eleven in the Junior Class, and twenty-four in the Academic Department. Of the whole number, nine are connected with the Department of Music. The terms are reasonable, the accommodations good, and the discipline based upon the principles of the Christian religion. It is a safe place to send daughters for obtaining a solid, intellectual and Christian education. The Fall term begins on the 1st of September next. F.

THE GREENSBURG FEMALE SEMINARY.

This institution is beautifully located on an eminence overlooking the town of Greensburg, and commanding a magnificent view of the surrounding country. Green hills, fertile valleys, and well-cultivated farms, greet the eye in every direction, while eastward the blue peaks of the Chestnut Ridge are plainly visible. A more beautiful and healthful locality could scarcely be found anywhere within the bounds of our State, so justly celebrated for its fine scenery. The surroundings of the Seminary are certainly calculated to cheer the traveler on her weary march up the hill of Science.

The exercises connected with the Commencement of this Institution began on Sunday evening, June 22nd, with a Baccalaureate Sermon in the 2nd Reformed Church. On Monday, an oral examination of the pupils, in the different studies pursued during the year, was conducted in the presence of a committee of citizens of Greensburg. The evening of the same day was devoted to a reception in the Seminary Chapel. Music and social intercourse made the minutes pass rapidly by. It was "a feast of reason and flow of soul," heightened and intensified by an earnest and able address by the Rev. Theodore Appel, D. D. On Tuesday afternoon the commencement exercises culminated in the graduation of two young ladies, and an address by the President,—the Rev. Lucian Cort. Fine music by the pupils gave additional zest to the occasion.

All the other exercises were well attended. The citizens of Greensburg and vicinity evidently appreciate the advantage of such an Institution, and are willing to give all the encouragement they can to the one in their midst.

It affords us great pleasure to state, that the Greensburg Female Seminary is in a more prosperous condition now, than at any former period of its history. We commend it, as most worthy of patronage, to the Church, and to all others who desire to see their daughters well trained in the principles of a truly Christian Education. Prof. Cort, who has had considerable experience in the education of young ladies, has associated with him an able corps of teachers, who will compare favorably with those of any similar instution in the land. They are devoted to their work, and do it well. B.

Notes and Quotes.

The *Presbyterian* gives another warning against a man named Cereghini, an Italian impostor, who professes to be collecting money for the Waldenses. "Brother" C. we learn, has been at Lancaster and other places, and succeeded in getting money and letters. Look out for him.

The list of "accidents" caused by pistol shots, as published in the Philadelphia dailies on the morning of the 5th inst., was fully three-quarters of a column long. The *Times* significantly remarks, that this is not to be wondered at, since nickel-plated revolvers are so cheap, that some of the religious papers can offer them as premiums for subscribers. It would be well if Edison could utilize the extra noise made by the New York elevated railways, and sell it in cans for fourth of July purposes.

John A. Smull, widely known throughout this State, through years, as the Resident Clerk of the Pennsylvania House of Representatives, was found dead in his bed at the Girard House, on the morning of the 10th inst. He had retired in good health, and is supposed to have died of heart disease. Mr. Smull was author of the Legislative Hand-Book, which is regarded as authority by parliamentarians. He held many positions of trust in Harrisburg, where he resided, and was highly esteemed. His sudden demise will be regretted by his many friends.

It appears that the disposition on the part of church choristers to go off singing *Pinafore* between Sundays, is by no means confined to the East, and that in the West, the pastors have much to contend with, because their singers run around gipsying in that way. According to the *Milwaukee Sentinel*, a dreadful thing recently happened on this account at a California funeral. The pastor, a tall, white-haired man, much resembling an Admiral, arose in the pulpit, and had no sooner finished, in a sing-song tone, the remark, "We miss his presence in his usual haunts," than the choir sprang to its feet and shouted in return, "And so do his sisters and his cousins and his aunts."

THE CHURCH IN IOWA.

At a special meeting of the Iowa Classis, held at the Buckhorn Church, in the Maquoketa charge, on the 3d of June, the following business was transacted: Rev. C. Cort was elected President for the remainder of the present classical year, the former president, Rev. G. H. Albright, having removed to Ohio.

The Licentiate, Henry Keller, was received from the West Susquehanna, Pa., Classis, ordained and installed pastor of the Maquoketa charge. The sermon was preached by Rev. Geo Rettig, from 2 Tim iv 5. The ordination and installation services were conducted by the President and Secretary *pro tem.* Rev. John Rettig was dismissed, at his own request, to Zion Classis, Synod of the North-West. Rev. Geo. Rettig was appointed as a supply for the Smithtown congregation, not connected with any charge as yet.

Brother Keller enters upon his labors with encouraging prospects, among a kind and appreciative people. Having been with them since Easter, at which time he first preached for them, they had ample time to learn to know each other. Both pastor and people seem satisfied. May their united efforts and Christian example be blessed to the community in which they are called to labor!

Having gone to the meeting of Classis by private conveyance, a distance of some forty miles, we had the opportunity of seeing some of "the garden of the West," as Iowa is rightfully called. The crops look well, and promise an abundant harvest. We dropped in on the German brethren on our return through Wheatland, Clinton Co., where an adjourned meeting of the Ursinus Classis was in session. Passed a pleasant time among the brethren. The party, President Rev. C. Cort, Elder Wildasin and the Secretary being invited to a seat in that body.

It is a pleasure, indeed, to meet the brethren occasionally and make new acquaintances among them, and to know that the interests of the Master's kingdom are being advanced by our Reformed Zion.

May the blessing of the Triune God, Father, Son and Holy Ghost, rest and abide ever upon His servants. S. C. LONG, *Sec., pro tem.*

THE REFORMED CHURCH AT FROSTBURG.

The Reformed church at Frostburg seems to be in a prosperous condition. It has a membership of 179, and a Sunday-school of 167 scholars. There is a large number of young people among the membership, and a large number of children among the unconfirmed membership, hence the outlook for the future is encouraging. The inside of their church building has been frescoed and repainted. Above and behind the pulpit the frescoing is well done, showing the rising sun overarched with the lettering, "*Unto you that fear My name shall the Sun of Righteousness arise.*" On one side of this is the Creed in well-formed German letters, and on the other the Lord's Prayer. On the front panel of the altar is the representation of an ancient altar, with the Bread and the Cup in light colors. The effect of the whole is very salutary upon the worshiper, inspiring a joyful devotion. The congregation has been under the Mission Board since Jan. 1st, 1878. This was necessitated by lack of work in the mines, the larger portion of the male members being miners. They have been on about half work for some time.

The pastor holds English services on Sabbath evenings in obedience to Classical instructions and the demands of a large portion of the members. Though the older members are nearly all foreign Germans, they have been in this country long enough to acquire the national language, and their children learn to speak it from childhood at home, from their playmates and in the schools. Hence that the congregation should continue to be a *German* one for the next two decades is utterly preposterous. The fathers and mothers will sleep with their kindred in the dust, and their children will sing the songs of Zion in the English tongue, and call upon the Lord their God in the national language. How much better that they should do this than that the altar where their fathers worshiped should be forsaken, and the Church that re echoed with their songs should crumble to the foundation, and the name of the Reformed church be lost from the list of churches in this city! Pastor Ruhl deserves credit for his foresight in this direction, and for his promptness to act in accordance with the future welfare and prosperity of this church.

CLERK OF CLASSIS.

ALLENTOWN FEMALE COLLEGE.

The Opera House on Friday evening, June 27th, the occasion of the Ninth Annual Commencement of the Allentown Female College, was a kaleidoscope of beauty. The building, in spite of the intense heat, was crowded to its fullest capacity, and throughout the vast audience all the prismatic hues of the rainbow were observable. The audience was, when all things are taken into consideration, very attentive and less noisy than is generally the case with so large a gathering. The young ladies who graduated performed their parts successfully, and reflected credit upon themselves, their instructors and the institution. The friends of the graduates took good care of them, and the bouquets, packages, etc., were fairly showered upon the fair recipients. The exercises were gratifying in every respect, and all connected with the Allentown Female Col-

lege, or who have the success of the institution at heart, may well feel flattered —*Chronicle.*

The following are the graduates who read essays and received the final honors of the institution: Salutatory, Aftermath, Millie D. Stetler, Pottstown, Pa.; Decision of Character, Annie L. Davis, Slatington, Pa.; Our Mecca, Emma R. Walmer, Lebanon, Pa; Evening Red and Morning Red, Emma S. Dickenshied, Spinnerstown, Pa. CLASS ESSAY—Spectemur Agendo, Lizzie A. Loos, Bethlehem, Pa.; Beyond the Alps Lieth Thine Italy, Sarah Deshler, Allentown, Pa.; Valedictory—Ebb and Flow, Irene E. Hartzell, Allentown, Pa.

Miss Hartzell, by reason of her scholarship, was made Valedictorian of the Class, which is the first honor Miss Stetler, owing to her scholarship, was given the second honor, and consequently made Salutatorian. The third honor has its beginning with this ninth graduating class, and, as a matter of fact, is a new feature of the College Miss Loos was the first recipient of this third honor now known as Class Essay, and it was generally thought throughout the institution was worthily bestowed.

Miss Allen, who has been a faithful teacher, withdraws from the institution. Miss N. C. Dietrich, of Waynesboro, will become her successor and begin her work at the opening of the school year, September 1st. This teacher brings with her much experience in addition to good recommendation. It should be mentioned that Miss Koch, who has charge of the department of music, acquitted herself at the Commencement exercises with much credit, and was encored by the large audience that listened attentively to her singing.

The Allentown Female College has passed through the panic successfully. While other institutions of a similar nature suffered very materially in many instances, this College has withstood the trying ordeal very well. The prospects now are brightening. The alumnæ are beginning to make a return by way of students. The fall season promises well already at this early period. Others will doubtless be heard from, who propose putting in an appearance and becoming members of the institution. SPECTATOR.

July 5, 1879.

FRANKLIN AND MARSHALL ACADEMY, LANCASTER, PA.

The Board of Trustees of Franklin and Marshall College, at their late meeting, took action looking to the securing of a rector for the Academy who should have entire charge and oversight, not only of the teaching, but also of the boarding, so as to introduce a cultured home life among the students. This action resulted in extending a call to Rev. James Crawford, of Lewisburg, Pa, who has signified his willingness to accept the position, and he expects to enter upon his work at the opening of the next term, September 4th.

It is believed that Mr. Crawford has special qualifications for this position. He enters it under most favorable auspices, and he will no doubt succeed in building up the Academy. There is abundant opportunity for this without interfering with any other schools of like character. The large population of Lancaster city and county should furnish a considerable number of scholars beside those who come from abroad.

What has been most needed hitherto is now supplied—a principal who will reside in the building and devote all his time and attention to the work, besides providing a home for the boys in his own family. We might speak of the adaptedness for this of Mr. Crawford's family, but our present object is merely to give information of the fact of his appointment and his acceptance of the position. Other information will be given shortly through advertisement and circular. X.

GOSHENHOPPEN CLASSIS.

This Classis met in Annual Session in the Wentz Church, Worcester, Montgomery Co., Pa., on the 6th of June, at 2 o'clock, P. M. The retiring President, the Rev. L. D. Leberman, preached the opening sermon. Immediately after divine service Classis was called to order, and the following ministers found in attendance: C. Z. Weiser, D. D., A. L. Dechant, L. K. Evans, L. J. Mayer, L. D. Leberman, S. M. K. Huber, Eli Keller, P. P. A. Hoffman and D. E. Schoedler. Rev. L. C. Herrman was absent, and was excused for non attendance for satisfactory reasons. The following Elders took their seats as members of Classis: Abraham Sellers, Philip Leidy, Michael Wagner, Richard Geist, Lewis Marsteller, T. G. Hainge, Jacob Kline and David Schuyler.

Election of Officers.—The Rev. D. E. Schoedler was chosen President by acclamation, and Elder D. B. Mauger re elected Treasurer for the ensuing year.

Standing Committees.—The usual Standing Committees were appointed, with the following as Chairman of said Committees: On Minutes of Classis, Rev. A. L. Dechant; On Minutes of Synod, Rev. Eli Keller; On Overtures, Rev. Eli Keller; Religion and Morals, Rev. L. D. Leberman; Examination and Licensure, Rev. C. Z. Weiser, D. D.; Finance, Rev. S. M. K. Huber.

Parochial Reports.—All the ministers read their usual reports of their year's doings, which were full of interesting matter, showing the extent of the work of Goshenhoppen Classis. The Elders all answered to the questions of the Constitution in the affirmative, and corroborated the statements made by their respective pastors. The hours spent in reading these reports, and the examination of the elders was a short season of much refreshment, as many important questions were raised and discussed, full of life and information to all present.

The Committee on Examination and Licensure had two students under their care for examination, viz: Percy Y. Schelly and David Christian, students from Ursinus College. The Committee reported favorably in their behalf and recommended them for Licensure. The officers of Classis were instructed to furnish them with proper Credentials of Licensure, after having signed the formula of the Constitution provided for such cases.

Supplies.—Rev. F. J. Mohr and Rev. D. E. Schoedler, supply pastors, the former of Chestnut Hill congregation, and the latter of Oley and New Jerusalem, were permitted to supply the respective congregations for still another year.

Reconstruction Committee.—According to the instructions of Synod, the contemplated committee was appointed, consisting of Revs. Eli Keller, L. D. Leberman, A. L. Dechant, S. M. K Huber, and Elder Lewis Marsteller. The Committee on Minutes of Synod presented a report with twenty-nine items, the instructions and recommendations of the Annual Synod and the General Synod, which were all severally adopted and acceded to. The different amendments handed down to the Classes from the General Synod were all considered in their order and unanimously adopted; also the recognition of Ursinus College—the Allentown Female College—the Appendix to the German Hymn-book, and the apportionments to this Classis, were all favorably noticed and adopted.

The Treasurer's report was quite an encouraging document, showing the state and condition of our finances. Notwithstanding the straitened circumstances of the times, it affords us pleasure to know, that we are able to keep on the surface and are square with all our obligations. We owe no man anything.

The member on the publication of the *Hausfreund* of Goshenhoppen Classis, reports, that the *Hausfreund* still exists and does its work of love, but feels the pressure of the times.

The paper has been materially enlarged and stands proudly side by side with other periodicals, doing the work for which it was born and nurtured.

Apportionments.—The amount for missions, contingent, and sinking fund, total $1170, sent down from Synod was apportioned among the different charges.

Time and Place of next Meeting.—Limerick Reformed Church was chosen as the place for our next annual meeting, and Friday after Whit-Sunday at 2 o'clock, P. M., 1880, as the time.

Delegates to Synod.—Revs. C. Z. Weiser, D. D. and L. J. Mayer, *Primarii.* Revs. S. M. K. Huber and A. L. Dechant, *Secundi.*

Elders.—D. B. Mauger and T. G. Hainge, *Primarii.* Mich. Wagner and Abraham Sellers, *Secundi.*

After the usual vote of thanks, Classis adjourned with singing, prayer and the Apostolic Benediction.

All the sessions of Classis were opened and closed with prayer, and divine service was held every evening during the sessions. Preparatory Service on Saturday afternoon—Communion on Sunday morning, and a Sunday-School Convention on Sunday afternoon.

This assembly of Goshenhoppen Classis will be long remembered. It was a delightfully harmonious meeting throughout. The occasions for strife and discord have passed by with Goshenhoppen Classis, and we are glad to record, that we can meet, transact business and depart as dear brethren in Christ Jesus our Lord. L. J. MAYER, *Stated Clerk.*

PROCEEDINGS OF CLARION CLASSIS.

Clarion Classis convened in annual session in St. Luke's Reformed Church, Kittanning, on June 5th, 1879, at 8 o'clock, P. M. The opening sermon was preached by the retiring President, Rev. Jno. Wolbach, from 2 Cor. v. 20. Ten ministers and nine elders were present. Two ministers and one elder absent. Rev. A. K. Kline was elected President, and Rev. D. S. Dieffenbacher re-elected Treasurer, and is Stated Clerk.

The meeting was pleasant and harmonious throughout; every item of business received proper attention, and was dispatched without unnecessary delay. All the brethren took a lively interest in the business claiming attention, and thus infused spirit and life into the proceedings. The sessions were not protracted, thus allowing ample time for the various standing committees to prepare their reports, which always greatly facilitates business, and thereby elicits and retains the attention of the eldership to the close.

From the parochial reports, it was evident, that too many of the charges within our Classis are guilty of a great wrong to their pastors by allowing backstanding salaries to remain unpaid, and sometimes unprovided for, for two and three years. This evil should at once be remedied. Classis urged upon all the elders present, to exert themselves to prevent this evil in the charges they represent; and urge their consistories, where their obligations have not been met, to give it their prompt attention, and also prevent a repetition in the future of this unjust action toward their pastors.

The subject of missions received a full share of attention. Sunday evening was set apart for this purpose, when a number of brethren addressed the meeting. A committee was appointed to confer with St. Petersburg charge and amicably arrange for the separation of Emlington congregation from St. Petersburg charge, so that Emlington, together with Parker City, only six miles distant, may constitute a new mission.

The next annual meeting will be held on the first Thursday in June, 1880, in Trinity Reformed Church, Troutville, Clearfield Co., Pa.

Statistics.—Ministers, 12; Charges, 11; Congregations, 31; Members, 2407; Baptisms: Infant, 187; Adult, 13; Confirmed, 156; Certificate and Renewal, 71; Communicants, 1986; Erasure of Names, 51; Deaths, 72; S. Schools, 26; S. S. Scholars, 1456; Students for Ministry, 3; Benevolent Purposes, $1,213.00; Congregational Purposes, $8,340.00.

After passing a vote of thanks to the members of St. Luke's congregation, Kittanning, for their kind and hospitable entertainment, Classis adjourned.

D. S. DIEFFENBACHER,
Stated Clerk.

CLASSIS OF PHILADELPHIA.

Classis met in annual sessions in the church of the Ascension, Norristown, Montgomery county, Pa., on Friday, June 6th, 1879, at 8 P. M. Opening sermon was preached by the retiring President, Rev. A. S. Zerbe, Ph. D., from Luke vi. 31.

Ministers present, twenty-one; absent, seven. Elders present, nineteen. The following officers were elected by acclamation: President, Rev. Geo. H. Johnston; Stated Clerk, Rev. John H. Sechler; Corresponding Secretary, Rev. J. D. Detrich, (re-elected); Treasurer, Hon. H. C. Hoover, (re-elected).

Standing Committees.

State of Religion.—Rev. A. S. Zerbe, Ph. D., chairman.

Examination, Licensure and Ordination.—Rev. J. D. Detrich, chairman. Two young men, Messrs. John H. Bomberger and Albert R. Thompson, having completed their studies in the Theological Department at Ursinus, were referred to this committee. They were examined, recommended for licensure, and the officers of Classis instructed to furnish them with the proper certificates.

Overtures.—Rev. D. E. Klopp, D. D., chairman.

A number of communications were referred to this committee. Rev. Joseph H. Hunsberger was dismissed, according to his request, to the Classis of Tiffin, Synod of Ohio. Rev. Hiram King was received from West Susquehanna Classis. A call from the Brownback charge to Rev. G. S. Sorber was confirmed, and Revs. M. S. Rowland, J. B. Knipe and W. C. Hendrickson were appointed a committee of installation. A call from St. Matthew's congregation to Licentiate L. D. Shambaugh was confirmed. Rev. J. H. A. Bomberger, D. D., H. W. Super, D. D., and J. H. Sechler were appointed committee of ordination and installation.

A circular was received from the International Sabbath Association, asking coöperative action on the question of abating railroad traffic on the Lord's Day. The following resolutions were adopted:

Resolved, That this Classis warmly approves of the avowed purposes and aims of the International Sabbath Association, and is prepared to coöperate with all proper measures employed to secure their success.

Resolved, That the Corresponding Secretary of Classis be instructed to communicate the above action to the officers of the Association, 328 Walnut St., Phila.

Minutes of Classis.—Rev. H. M. Kieffer, chairman.

Item 2 of the report of this committee related to a special committee, Rev. S. R. Fisher, D. D., chairman, on column in statistical blanks having reference to contributions for congregational purposes. The following is the report of the committee: "The committee appointed at the last annual meeting of Classis to ascertain and define what particular items are to be included in the column of the Statistical Reports entitled 'Local Objects,' respectfully report, that the following is the action of the Synod of the United States on the subject, adopted in 1873, and approved by the subsequent General Synod:

"*Resolved*, That the Classes be directed to report in this column all monies contributed in every pastoral charge for the support of the church and the carrying forward of its interests, including the pastor's salary, except monies contributed for Home and Foreign Missions, Beneficiary Education, Orphans' Homes, Church Extension, the Society for the Relief of Ministers and their Widows, the Poor, and the Theological Seminary, and the College under the care of Synod, which latter monies, according to the rule now prevailing, shall be reported in the column of benevolent contributions, as heretofore."

Minutes of Synod.—Rev. S. R. Fisher, D. D., chairman.

Synod of United States.—The special attention of the *ministers* of Classis is directed to the action of the General Synod, advising that special prayer be offered in behalf of the Peace Commission, whilst in session; and the special attention of the *pastors* of this Classis directed to the request that every pastor in, connection with this Classis, prepare a sketch of the origin and history of his congregation or congregations, and deposit it in the archives of the Classis.

The assessments for Home Missions and for Contingent and Sinking Fund were referred to the committees on Missions and Finance respectively.

Item 8 of the report of this committee relates to the action of the Synod with reference to the division of large charges and the appointment of a Reconstruction Committee. Under this item, Classis adopted the following:

Resolved, That whereas, whilst approving of the general aim of this measure, it is in its present form encumbered with objectionable features, this Classis respectfully declines acquiescing in the request of Synod, and that therefore this item is indefinitely postponed.

General Synod.—All the amendments to the Constitution of the Church, referred to Classis by General Synod, were adopted. The attention of the pastors and charges of this Classis is called to the deliverance of the General Synod on the office of Deacon, and to the request that the pastors preach on the subject of the Diaconate. The feasibility of at once organizing missionary societies in all the congregations throughout the Church was referred to Committee on Missions.

Missions—Rev. J. H. A. Bomberger, D. D., chairman.

The following is a part of the report of this committee: "Inasmuch as the Board of Foreign Missions of the General Synod has now a missionary employed in Japan, it becomes the duty of the congregations and members of this Classis to co-operate cordially in the work. The cause is, therefore, warmly commended to their prayerful and liberal consideration.

And as a means of most efficient co-operation, it is recommended that auxiliary missionary societies, for both Home and Foreign Missions, be organized in every congregation, and that in connection with each the monthly concert of prayer on the first Wednesday evening of every month be revived.

It is also believed, that the appointment of a Permanent Classical Committee on Missions, to have supervision of the entire interest, would serve a good purpose. Such a committee could urge the organization of local societies, and be a medium of communication between them and the General Board."

Revs. J. H. A. Bomberger, D. D., and M. S. Rowland, and Elder W. K. Gresh were appointed the Permanent Committee recommended in the report.

Finance.—Rev. D. Feete, chairman.

By the provisions of this report Classis is assessed for the current year as follows: Contingent Fund, $130; Missions under care of Classis, $401; Under care of Tri-Synodic Board, $229. Synod has recommended that five hundred dollars be assessed upon this Classis. Two hundred and twenty-nine dollars, however, instead of five hundred, were assessed by Classis for Synodical Missions, and the following resolution adopted:

"*Resolved*, That Synod be respectfully requested to release this Classis from the balance of missionary assessments for this year, and from the deficiencies of the past years."

The following action was adopted in regard to the Sinking Fund:

"*Resolved*, That in view of the peculiar circumstances in which Phila. Classis is placed in reference to contributions for benevolent purposes, Synod be respectfully asked to release the Classis from the assessment of $90—for the Sinking Fund—and to take into consideration the peculiar circumstances of the Classis in making its other apportionments for Benevolence."

Religious Services.—Rev. H. M. Kieffer, chairman.

The committee made the following appointments:

Trinity Reformed Church: Sunday morning, Rev. J. H. A. Bomberger, D. D.; Sunday evening, Rev. W. C. Hendrickson. Church of the Ascension: Saturday evening, preparatory services, Rev. J. D. Detrich, sermon, and Rev. Geo. H. Johnston, service. Sunday morning, the Lord's Supper, Rev. D. E. Klopp, D. D., sermon, and Rev. S. R. Fisher, D. D., service. Sunday evening, Rev. J. H. A. Bomberger, D. D., sermon, and Rev J. H. Sechler, service. Sunday School, addresses by Revs. W. C. Hendrickson, J. S. Vandersloot, and P. S. Davis, D. D. Revs. W. C. Hendrickson and J. S. Vandersloot not appearing at the time, addresses were delivered by Revs. J. D. Detrich and S. R. Fisher, D. D. Temperance meeting on public square, Sunday, 4 P. M.: Address by Rev. W. C. Hendrickson.

Special Committees.

Committee on Temperance.—A communication on the subject of temperance was referred to a special committee, consisting of Revs. J. H. A. Bomberger, D. D., S. R. Fisher, D. D., and Elder R. W. Eastlack. As the subject is one of vital importance, we subjoin the report:

"The committee charged with preparing suitable action in regard to the subject of Temperance and the paper offered to this Classis upon it, respectfully submit:

That the manifestly increasing audacity with which abettors of intemperance and habits leading to it are carrying on their pernicious work, and the fearful increase of many of the worst consequences of the evil, loudly call Christians and the Christian Church to adopt wise and decided counteracting measures. Pastors, consistories and members of the Church throughout should awake to a livelier sense of the harm done in every community by the use of intoxicating drinks of every kind as a beverage, and of the great dangers threatening us from a spread of their use. By personal example and effort the encroachments of such a foe should be rebuked and repelled. And all methods offered in harmony with the letter and spirit of the gospel to check and correct the dire evil, should have the sympathy and enlist the zealous, prudent co-operation of all who desire the well-being of man and the success of the gospel.

And whereas the Rev. Wm. C. Hendrickson is engaged in special efforts in behalf of this cause, he is cordially commended to the fraternal regards and favor of our congregations and members."

Committee on Sunday School Work.—This committee was continued, with instructions to carry out the wishes of Classis in regard to the matter as expressed in resolutions last year. Rev. Geo. H. Johnston resigning as a member of the committee, Rev. Dr. Van Horne was appointed in his stead.

Delegates to Synod.

Primarii: Revs. John H. Sechler, J. H. A. Bomberger, D. D., D. E. Klopp, D. D., J. S. Vandersloot and D. Feete.

Secundi: Revs. A. S. Zerbe, Ph. D., S. R. Fisher, D. D., Geo. H. Johnston, H. M. Kieffer and J. D. Detrick.

Primarii: Elders Wm. Brownback, R. W. Eastlack, Jacob Weikel, W. K. Gresh and Abram Schwenk.

Secundi: Elders David McWilliams, Jesse Castner, Joseph Rambo, Jacob Shutt and David Wanger.

Miscellaneous.

An invitation to attend the Commencement Exercises of Ursinus College on June 26th, was extended to the Classis by the President of said College.

A resolution of thanks for use of the church, and hospitality enjoyed by members of Classis, was adopted, and the pastors of the Reformed churches in Norristown requested to read the resolution from their respective pulpits.

Time and Place of Next Meeting.

East Vincent Church, Chester county, Pa., June 4th, 1880, 7½ P. M., were selected as such place and time.

Classis adjourned on Tuesday at 11 A. M.

Statistics.

Ministers, 30, including 5 Licentiates; Congregations, 22; Members, 3427; Unconfirmed, 830; Baptisms: Infants, 96; Adults, 60; Confirmed, 130; Reprofession and Certificate, 127; Communed, 2794; Dismissed, 28; Erasure of Names, 9; Deaths, 64; Sunday Schools, 24; S. S. Scholars, 2648; Students for Ministry, 2; Excommunicated, 0; Contributions, Benevolent Purposes, $1612; Congregational Purposes, $14,367.

STATED CLERK.

("Christian World" please copy.)

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The St. Peter's Reformed congregation, located in White Deer Valley, Union county, Penna., a correspondent writes, has, until within a year, been worshiping in a building owned jointly by the Reformed and the Lutherans. A division was effected in 1878. The Lutherans immediately erected a neat brick building surmounted by a steeple, which has been finished and consecrated. On the other side of the public road, directly opposite, the Reformed have laid the foundation of a Reformed church, which is now in process of erection.

Sunday, June 22d, was appointed for the solemnity of the corner-stone laying. A place of worship had been provided under the wide-spreading branches of the oak trees at the foot of the hill. It had been raining early in the morning; a cloudy sky continued to threaten a pouring rain. Yet by 10 o'clock, A. M., a large concourse of people had assembled. The best order prevailed. An appropriate sermon was preached in the English language by the Rev. Dr. E. V. Gerhart. This he followed by a sermon in the German language. Then the congregation proceeded to the chief corner of the foundation, where the significant ceremony of laying the corner stone was performed by the pastor, the Rev. Wm. W. Clouser.

The history of St. Peter's church reaches back to 1818. First served by the Rev. Father Fries, it has since his time enjoyed the ministrations of Weigand, Reid and the Rev. Dr. Bucher, who was succeeded nine years ago by the present pastor. The distractions with which for several years the congregation was afflicted have passed away. The members are united and harmonious; and there are good prospects of completing and consecrating their sacred edifice without debt.

The sacrament of the Lord's Supper was administered in the church at Riegelsville, Pa., Rev. R. L. Gerhart, pastor, on the 6th instant, to an unusually large number of communicants for this season of the year. These persons applied for admission to the church on certificate, one of whom was received, and the admission of the other two postponed on account of the absence of their certificates. When they shall be received, the additions to this church, during the present pastorate of six years, will be swelled to one hundred. The amount contributed for benevolent purposes during the past year, is larger than it was during any of the five previous years.

WESTERN CHURCH.

Rev. William Gilpin, formerly of Basil, Ohio, has accepted a call from the Broken Sword charge, and entered upon the duties of his new pastorate. His post-office is accordingly changed from Basil to Broken Sword, Crawford county, Ohio. F.

SPECIAL MEETING OF LANCASTER CLASSIS.

A special meeting of Lancaster Classis, was held in First Reformed church, Lancaster, Pa. From a report of the proceedings published in the Lancaster "New Era," we gather the following particulars:

Rev. C. S. Gerhard was received from the East Susquehanna Classis, and a call to him from the church at Columbia confirmed, and Rev. G. W. Snyder, W. T. Gerhard and J. S. Stahr were appointed a committee to instal him as pastor of the charge.

The committee appointed at the regular meeting of Classis to inquire into the condition of the German Zwingli church at Harrisburg, Pa., reported. After referring to the history of the congregation and the various difficulties with which it has had to contend, and its prospects for the future, they deem it inexpedient to continue the organization, and hence recommend the officers and members of the church to abandon the enterprize as a separate organization, sell their property to the best advantage, pay their debts, and hold the balance subject to the direction of the Classis. Joshua M. Wiestling, Esq., and Elders W. H. Seibert and R. F. Kelker were appointed a committee to assist them in such ways as their judgment may dictate or occasion require. In case a dissolution is decided upon, the members are earnestly recommended to connect themselves with either of the other Reformed churches in the place.

Rev. A. B. Shenkle was appointed to supply the congregations at Marietta and Maytown until the next annual meeting of Classis, in accordance with the recommendation of a committee, who had been appointed to attend to the interests of these congregations. The Marietta congregation was also counselled to extend a call to some suitable person, who would be willing for a year or two, to serve them on a small salary, and then submit their action for approval to Classis, accompanied with a request for an appropriation from the Missionary Board. F.

REUNION AT BETHANY ORPHANS' HOME, WOMELSDORF, PA.

On Thursday, July 24, this Home proposes to celebrate its 15th anniversary. But few of the good people who have hitherto helped to support it have met face to face within the walls of its buildings and beneath the shade of its grove. In response to the wishes of many of its friends, and believing that it would accrue to the benefit of the cause, and to the social enjoyment of our Reformed people, the Board of Managers hereby cordially invites pastors and their congregations, as well as all friends of the Home, to join them on this festive occasion. Visitors can travel at reduced railroad rates, of whose fares the Home receives a certain percentage. Lunch can be had at the Home at moderate rates.

B. BAUSMAN,
Pres. Board of Managers.

PHILA. TRACT AND MISSION SOCIETY.

"The Philad'a Tract and Mission Society" will distribute, through their missionaries and visitors, for the months of July and August *seventy thousand* tracts, (70,000), entitled, "*Are you tired?*" It is worthy of note that an increased interest is manifest on the part of our city pastors and churches of the different denominations in the work of this Society, which has been instrumental in the salvation of thousands of souls during the past fifty years.

JOS. F. JAGGERS,
July 5, 1879. Gen. Supt.

ACKNOWLEDGMENT.

The undersigned acknowledges the receipt of the following sums since his previous statement, in redemption of pledges given at Hagerstown, for St. Paul's church, at Newport, Augusta county, Va.: Rev. Dr. J. O. Miller, $20; Rev. J. D. Zehring, $10; Rev. W. Goodrich, $10; Rev. T. F. Hoffmeier, $10; Rev. Dr. S. N. Callender $5; Rev. W. I. Stewart, $5; Rev. J. Kretzing, $3.87; and Elders A. R Schnebly, $10; J. Hager, $10; L. Markell, $10; G. S. Griffith, $10, and J. Stahlsmith, $5. As the church is now finished and dedicated, it is hoped those who have not yet redeemed their pledges will do it at the earliest possible period, as the undersigned has been obliged to meet many bills out of his own meagre resources. A. J. W.

Middlebrook, Va., June 27, '79.

TROY BELLS.—It is remarkable what a popularity these bells have attained. We see it announced, that Meneely & Kimberly are about to ship one each to San Domingo and Liberia, two to South America, and four to New Zealand. Nearly all the bells, it seems, sent to remote places are for church use. Verily their sound goes throughout the world. Some one very naively remarked, in view of this fact, "There is not, perhaps, a moment of time, in which the melody of the bells is not, somewhere, rising toward heaven."

Acknowledgments.

ACKNOWLEDGMENT.

Received on Classical apportionment from April 1st to July 1st.

1st Greensburg chg, per Solomon Reamer,	$62 25
2nd Greensburg chg, per John Truxel, Esq, $52.63; per John Sell, $20.00,	72 63
St James' chg, per Rev. John McConnell (receipt),	36 00
Latrobe chg, per Rev G D Gurley, (receipt),	39 97
Mt Pleasant chg, per Rev S Z Beam,	68 28
Irwin chg, per Rev J M Titzel (receipt)	100 00
Brush Creek chg, per Rev D B Lady,	58 25
Salem chg, per Rev J I Swander, $10.00; per S P Keck, $5.50,	15 50
Emanuel chg, per Rev J F Snyder,	25 00
Pine Run chg, per W W Meister,	16 00
Pleasant Unity chg, per Rev B B Ferer,	115 33
Revs L Cort and James Grant, each $1,	2 00
	$611 21

J. W. LOVE,
Treas. Westmoreland Classis.

Youth's Department.

MY NEEDS.

BY REV. N. A. PRINCE.

I need Thy light;
For here 'tis night.

I need Thy thought
With mercy fraught.

I need Thy blood—
A cleansing flood.

I need Thy voice
To help my choice.

I need Thy power
In each dark hour.

I need Thine arm
To shield from harm.

I need Thy care
To foil each snare.

I need Thy love
On earth,—above!

I need Thy joy—
My tongue's employ.

I need Thy hand,
To make me stand.

For these my needs
My faith e'er pleads!

Thy light impart
To cheer my heart.

Thy pardon give,
And bid me live!

This love from Thee
Gives life to me!

—*S. S. Times.*

THE MAN AT THE WHEEL.

In a voyage of a hundred and eleven days to San Francisco, and thence to the Sandwich Islands, China, the East Indies, and New York, there was a man at the wheel every moment, day and night, in storm and sunshine. Every man, except the officers, was, in his turn, two hours at a time during the whole voyage the man at the wheel. Not till the word of command was given inside the Golden Gate, "Let go the anchor," was the wheel deserted. Every two hours the man at the wheel was relieved by some ship-mate who knew when it came his turn. The man at the wheel would say what point of the compass must be kept in mind; the man taking his place would repeat his words. "Southeast by south, half south," says the man who seizes the wheel to take his place.

Going on deck at midnight, there is the man at the wheel. Coming up to watch the sunrise you salute the man at the wheel. In a dead calm, the ship motionless, there stands the man at the wheel. During a gale, if you venture on deck, curious to see the swelling ocean, you find the man at the wheel. The sea runs high, the wave looks down among you as though it would swallow you up. "Meet her!" cries the mate; the man at the wheel swings the bowsprit in the teeth of the billow; you go up to the heavens, then down again into the deep.

You always feel on shipboard that there is one man doing something for you. During divine service on Sabbath morning, two men at least are always absent; one, the officer of the deck, the other the man at the wheel. If you start in your sleep, you instantly think: There is at least one who is awake, the man at the wheel. I never passed him, day or night, without giving and receiving a salutation. You feel that he is your personal friend.

The compass lies directly in front of the wheel; the binnacle lamp shines all night upon the compass, which points the way the ship is headed, and the man at the wheel is told to keep her so. If the wind sets her off her course, the endeavor is to get as near to it as the wind will allow, keeping the sails "full and by" the wind, the steersman using his discretion how to do so.

One cannot see himself thus continually kept on his course through the deep without being reminded that if he is a child of God, he has Jesus Christ as the man at the wheel to his soul as truly as at every moment of a voyage, however long, he has a man at the wheel of his ship. Without presumption, but with the utmost confidence, with full assurance of faith, every one who loves God may say to the Saviour, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He may be as confident of the incessant guidance of his soul by Christ, as the passenger is of the perpetual service of a man at the wheel.

It used to occur to me: Suppose that instead of having twenty-eight men taking turn, each of them two hours at a time, to steer me across the globe, the service were done by a single man, who, day and night, should be my steersman, standing every moment at the wheel, buffeted by the gale, pelted by the rain, scorched by the sun, straining every sense in the dark nights to guard against collisions, till finally I should see the anchor dropped in the desired haven, without any casualty, delay, loss, damage, from the beginning to the end of the voyage; I could not part with that man without emotions unutterable. Yet here I am on the voyage of life with One at the wheel who has been there from my infancy to the present hour, to whom I may with joyful confidence repeat these words: "Thou shalt guide me with Thy counsel, and afterward receive me to glory."—*Dr. Nehemiah Adams.*

AN EXAMPLE.

When Vidal, now one of the most distinguished sculptors of France, became suddenly blind, he refused to credit the assertion of his physician that the terrible affliction must be a permanent one. For awhile he fought the disease and the doubt with the most heroic determination; and when at last he was obliged to accept the medical diagnosis as correct, he gave in like a brave man.

"You will find," said the doctor, "that your other senses will gradually become more acute, especially the sense of feeling. If you persist in your art with half the courage and resolution that you have shown in fighting me, you will become as famous without your eyes as you would have been with them."

So Vidal, gratified and soothed, went to work, and kept to work. The education of the sense of feeling, even quickened as it was by the destruction of the optic nerve, was a most difficult undertaking, and to a man of less patience and courage would have been impossible. When after considerable practice he found that he could "see a little with his fingers," his delight was unbounded."

"Perhaps," he said, "the good God is to give me ten eyes instead of two, and if this is so, what will I not do to deserve them!"

Time that tries all things, and settles all things, proved that this hope was not unfounded, and it came to pass that Vidal could not only do better work than he ever did, but was a more competent critic of his neighbor's work than when he could use his eyes.

"Keep still, now," the artists say. "Vidal is about to feel of my statue;" and this means to them every thing that is correct in art judgment.

Vidal's favorite subjects are animals, and since his blindness he has received more than one medal from the Salon for his wonderful power and skill in modeling.

Vidal's labors and experience should be a comfort to his blind brothers and sisters all over the world. Like him they should say thankfully, "Perhaps the good God will give me ten eyes instead of two."—*Zion's Herald.*

THE KILKENNY CATS.

"As quarrelsome as the Kilkenny cats" has long been current as a proverb, growing out of a story that two cats in the city of Kilkenny fought upon one occasion so long and furiously that, after the combat was over, naught remained of the two belligerents save their individual tails. This is manifestly an exaggeration; and when our readers shall have learned the true anecdote connected with these famous cats, they will understand why only the two traditional tails were found, the unfortunate owners having fled in terror from the scene of their own mutilation.

During the rebellion in Ireland in 1798 (or it may be in 1803) Kilkenny was garrisoned by a regiment of Hessian soldiers, whose custom it was to tie together, in one of their barrack rooms, two cats by their respective tails, and then to throw them, face to face, across a line generally used for drying clothes. The cats naturally became infuriated, and scratched each other until death ensued to one or both of them, and finally terminated their sufferings.

The officers of the corps were ultimately made acquainted with these barbarous acts of cruelty, and they resolved to put an end to them and to punish the offenders. In order to effect this purpose an officer was ordered to inspect each barrack room daily, and to report to the commanding officer in what state he found the room. The cruel soldiers determined not to lose their daily sport at the expense of the wretched cats, generally employed one of their comrades to watch for the approach of the officer, in order that the cats might be liberated and take refuge in flight before the visit of the officer to the scene of their torture. On one occasion the "lookout man" neglected his duty, and the officer of the day was heard ascending the barrack stairs while the cats were undergoing their customary torture. One of the troopers immediately seized a sword from the arm rack, and with a single blow divided the tails of the two cats. The suffering animals escaped, of course, through the open windows of the room, which was entered almost immediately after by the officer, who inquired what was the cause of the two bleeding cats' tails being suspended on the clothes line, and was told, in reply, that two cats had been fighting in the room, that it was found impossible to separate them, and that they fought so desperately that they had devoured each other, with the exception of their tails.

DR. GIBSON'S CARGO.

That is a very pretty story of the way mahogany came into use in Europe. One Dr. Gibson, of London, received as part of a cargo from the West Indies some logs of the mahogany tree. The knots in the wood were hard, and broke the tools of the workmen who first tried to use them. So they lay neglected for a long time in Dr. Gibson's garden. The sunshine and the atmosphere did their perfect work upon them, and after awhile the untouched logs grew dark and rich in color. The doctor resolved to have something made of them, and insisted that a cabinet-maker named Wollaston should fabricate a bureau for him of the despised West Indian wood. The bureau, when finished, was so elegant, so dark and deep in tone, so susceptible of a thorough, satiny polish, that it was the admiration and envy of all who saw it. Among others, the Duchess of Buckingham was highly pleased with the new wood, and did not rest until she had ordered a similar bureau for her own drawing-room.

Mahogany has been supplanted in popular favor by other woods, and for many purposes the sombre black-walnut, the deep-tinted rosewood, the creamy, richly-veined pine, and the pure, strong-hearted oak, are equally desirable yet nothing is really more beautiful, and nothing acquires beauty with every added year like good, solid mahogany, with its glow of a steady fire, and its wealth of warm lustre.—*Christian at Work.*

TIGERS.

Tigers can lay themselves so flat on the ground, and lay so perfectly motionless, that it is often a very easy thing to overlook them. On one occasion, when the Purneah hunt were out, a tigress that had been shot got under some cover that was trampled down by a line of about twenty elephants. The sportsmen knew that she had been severely wounded, as they could tell by the gouts of blood, but there was no sign of the body. She had disappeared. After a long search, beating the same ground over and over again, an elephant trod on the dead body lying under the trampled canes, and the mahout got down and discovered her lying quite dead. She was a large animal and full grown. On another occasion George was after a fine male tiger. He was following up fast, but coming to a broad nullah, full of water, he suddenly lost sight of his game. He looked up and down the bank, and on the opposite bank, but could see no traces of the tiger. Looking down he saw in the water what he first took to be a large bull frog. There was not a ripple on the placid, stagnant surface of the pool. He marvelled much, and just then his mahout pointed to the supposed bull frog, and in an excited whisper implored George to fire. A keen look convinced George that it really was the tiger. It was totally immersed, all but the face, and lying so still that the faintest motion or ripple was not perceptible. He fired and inflicted a terrible wound. The tiger bounded madly forward, and George gave it its quietus through the spine. A nearly similar case occurred to old Mr. C. A tiger bolted towards a small tank or pond, and though the line followed up in hot pursuit, the brute disappeared. Old C., keener than the others, was loth to give up the pursuit, and presently discovered a yellowish reflection in the clear water. Peering more intently, he could discover the yellowish tawny outline of the cunning animal, totally immersed in the water, save his eyes, ears and nose. He shot the tiger dead and it sank to the bottom like a stone. So perfectly had it concealed itself that the other sportsmen could not for the life of them imagine what old C. had fired at, till his mahout got down and began to haul the dead animal out of the water.—*Sport and Work on the Nepaul Frontier, Maori.*

A WONDERFUL BABY.

BY JOSEPHINE POLLARD.

'Tis a wonderful baby, I cannot deny it,
The loveliest, sweetest, that ever was made;
And no silver or gold in the country could buy it,
Nor jewels—though e'en a queen's casket were paid.

We humor and fondle, we kiss and caress it,
Are anxious whenever it's out of our sight;
And we call it pet names—such as "queen lamb,"
and "blessed,"
"Dear old precious darling," from morning till night.

If we have any joys, if we have any trouble,
If over our pathway a dark shadow lowers;
Our griefs we divide and our pleasures we double
Because of this wonderful baby of ours.

It never is cross, or impatient, or fretful,
Like most other babies that you and I know;
And we would be never unkind or forgetful
Of all that to this precious darling we owe.

Its face is all wrinkled—now isn't that funny?
Its step has been feeble for many a day,
And over the brow where were ringlets once sunny
There now are soft tresses of silvery gray.

You'll think I am foolish and frivolous, may be—
Declaring the truth I have surely not told;
But this precious old darling, this wonderful baby,
So dear to our hearts, is near eighty years old.

By care and caresses we give to no other,
Her care and her kindness we strive to repay;
And we thank the dear Father in heaven that MOTHER,
With heart young as ever, is with us to-day!

—*Christian Union.*

THE POWDER PLAY.

Several times during the year in Morocco, the Arab inhabitants of a town hold certain half-religious festivals called the Feasts of the Aissouia, which, in many ways, are as revolting as the orgies of the lowest savages.

Though the Arabs are shy of foreign eyes at their rites, the tourist may get an invitation to these performances, if he happens to have a friend among the natives. Following his guide through a maze of tortuous streets, and up a great many flights of stone steps, he will finally be conducted to a small hall of Moorish architecture, with the characteristic horse-shoe arches supported upon marble pillars, and no roof, except, perhaps, a fragment of striped awning. Around the inside runs a gallery occupied by veiled Moorish ladies, and ornamented with a few flags, which alone relieve the glare of whitewash on all sides of this queer building. The floor is laid with octagonal tiles of red and white, and upon red mats, around a small "altar" in the center, sit the musicians and performers, while the spectators find places behind.

The chosen performers will dance barefooted on red-hot plates of iron and on beds of living coals; will lick rods of red-hot iron; will take burning torches between their teeth, and hold flaming oil-wicks until the blaze has burned straight into the palms of their hands; will swallow nails and stones; will even snatch up a living scorpion and crunch it between the teeth, with as keen a relish as a newsboy eats a shrimp. All this is gone through with (for money) to the harsh tumult of half a dozen rude drums and horns, which make a fit accompaniment to these horrid remnants of pagan fire-worship.

A much more interesting, though no less noisy, recreation, is the powder-play, a game that may take place on foot or on horseback, for these Moors, as everybody knows, are nearly as much at home in the saddle as afoot. The horsemen engaged in the game ride at an exceedingly rapid pace, carrying loaded guns which they discharge as they dash about in all kinds of positions,—above, below on either side, and straight forward. The noble horses seem to enter into the wild rush and noise of the fun as much as their masters, and the celerity with which the various movements are executed is wonderful. Not only do the younger men take part in the sport, but old, gray-headed men enjoy it with keen interest and equal spirit. Another kind of powder-play is performed on foot. The band strikes up a fearful din under the name of music, and in the midst of the distracting medley two lines of men, that have formed opposite one another, rush together, and, throwing their bodies into wonderful attitudes, fire their guns, and shout and yell as though in actual battle. The Arabs call this powder-play *Lab-el-barode.*—*St. Nicholas.*

FACE SPEECH.

"I didn't say a single word," said Annie Barton to her mother, who was reproving her for her unamiable temper. "I know you didn't, Annie, but your face talked." What volumes our faces say! Some speak of love and kindness, some of anger and hatred, others of pride and rebellion, and others of selfishness. We cannot help our faces talking, but we can make them say pleasant things, and all should try to have them do so.—*Youth's Companion.*

Pleasantries.

Now the winds that softly breathe, and the flowers that garlands wreathe, a gentle hint of summer in the mind implants; and so do the beetles and the spiders and the ants.

BACHELOR SAM SCUDDER, of Wild Cherry Creek, is quite bald. When the girls see him coming, they say, "Here comes Bal'sam of Wild Cherry," and then they all begin to cough.

SPEAK of a man's marble brow, and he will glow with conscious pride; but allude to his marble head, and he's mad in a minute. Language is a slippery thing to fool with much.

THE man who goes fishing and sits in a cramp-inviting posture on a narrow thwart from early morning to dewy eve, and calls it fun, is the same chap that never goes to church because the pews are not comfortable.

Grace Greenwood relates as an instance of the extravagance of New England humor, that when a young farmer's wife made her first boy's pants precisely as simple before as behind, the farmer exclaimed:—"Goodness, he won't know whether he is going to school or coming home!"

A GENTLEMAN, wishing to obtain board for his wife and family in the country was directed to a neat-looking farm house kept by an old farmer and his wife. A brief inspection satisfied him that the place would suit him. "But now as to terms," he said. "Waal," drawled the farmer, "you have six children, you say?" "Yes, Sir." The old man reflected a few moments and then resumed; "Last year I took children at half-price. Do you see them pa'r trees and berry bushes? Waal, this year I will charge full price for the young 'uns, and throw in your wife and yourself for nothin."

Sunday-School Department.

SCRIPTURE LESSONS.

JULY 27. LESSON 30. 1879.

Seventh Sunday after Trinity.—Genesis v. 21-32.

THE PATRIARCHS BEFORE THE FLOOD.

21. ¶ And Enoch lived sixty and five years, and begat Methuselah:
22. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
23. And all the days of Enoch were three hundred sixty and five years:
24. And Enoch walked with God: and he *was* not; for God took him.
25. And Methuselah lived a hundred eighty and seven years, and begat Lamech:
26. And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.
27. And all the days of Methuselah were nine hundred sixty and nine years: and he died.
28. ¶ And Lamech lived a hundred eighty and two years, and begat a son:
29. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.
30. And Lamech lived after he begat Noah five hundred and ninety and five years, and begat sons and daughters:
31. And all the days of Lamech were seven hundred seventy and seven years: and he died.
32. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

NOTES.—*Seth*, the son of Adam, rose, as it were, out of the blood of Abel, and stood in his martyred brother's place. "For God," said his mother, "hath appointed me another seed instead of Abel whom Cain slew," (chap. iv. 25). The line of the Messiah was determined and preserved from the beginning. Noah, who was the tenth descendant of Seth, was saved, whilst all the other families were destroyed. In this line, one or more sons was carefully watched over and pointed out, as the continuer of the blood from which God's Son should be born. In the family of Adam, Seth was chosen; in that of Noah, Shem; in that of Abraham, Isaac; in that of David, Solomon. Hence St. Luke, in tracing the genealogy of Christ, (chap. iii. 23-38), runs back to Adam. This is surely not accidental, but of God's special providence.

Patriarchs means—*The Chiefs, Heads*, or *Fathers of Families*. The Antediluvian Patriarchs, or Fathers before the Flood, are ten in number: *Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah*. Of this number *five* are of special note, if we count Seth.

VERSES 21-24.—*Enoch*. His name signifies *dedicated*. His life was an explanation of its meaning, being wholly devoted to God. *Enoch walked with God*. This means, 1. That he walked in constant obedience to God's law and will. 2. It may mean, too, that God frequently appeared to him, as he had to Adam in the garden, or to Abraham, and other pious men God is more anxious to walk with us, than we are to walk with Him.

And he was not; for God took him. He was translated to Paradise, so greatly was God pleased with him, (Heb. xi. 5). So Elijah went away, too, (2 Kings ii. 11-12). So all men would have been changed, had sin not entered the world. So men will again be changed, when Christ's plan of redemption is finished, at His second coming, (1 Cor. xv. 52).

Three hundred sixty and five years constituted his age.—just as many years as there are days in a year. Does this not mean a full, ripe and perfectly rounded life? Such a soul *ought* to go direct to Paradise! Both Enoch and Elijah are witnesses of the resurrection of the body, and of a true human existence in glory. They are supposed to be "the two witnesses," (Rev. xi. 3, etc).

VERSES 25-27.—*Methuselah*. This name means, *He dieth and endeth*. As he lived till the very year in which the Flood came, it is thought that God meant to foretell the end of the old world by his death. This is the longest life mentioned in the Bible, and probably the longest ever lived. He lived *nine hundred and sixty-nine years*—thirty-one years of one thousand! And yet—he died. Perhaps it was in consequence of his father's great pity that he saw so great an age. And yet what was this period of time to God, with whom one day is as a thousand years, and a thousand years as one day.

VERSES 28-31.—*Lamech*. His name means *a follower*. Two persons bore this name—the fifth descendant of Cain, (chap. iv. 18-24), and this Patriarch. We know little of him. Still the fact that he was the son of Methuselah and the father of Noah, renders him remarkable. To have so distinguished a father and son renders him illus rious.

VERSE 32.—*Noah*. This name signifies *rest or comfort*. It seems to allude to the fact that God would let the earth rest after the Flood, and curse it no more, (chap. viii. 21). His father, by an inspiration, spoke the strange prophecy concerning him, when yet an infant. Of his character we read in chapter vi. 8-9. St. Peter calls him "a preacher of righteousness," (2 Pet. ii. 5). He built the Ark, and was six hundred years old when the Flood came. He was the father of the three sons, Shem, (*renown*) from whom the Saviour descended; Ham, (*black*): Japhet (*enlargement*). Noah, with his three sons and their wives, survived the Flood and were the seed of a new race. Then commenced a different religious system, called the *Dispensation of Noah*, which reached down to Abraham. After the Flood he gave himself to farm life and planted a vineyard. From the juice of the grape he became intoxicated, in consequence of an ignorance of its effects, no doubt. Recovering from his fall, he utters a remarkable prophecy concerning the several branches of his family. After this we are told the sum of his years and death, (chap. ix. 29).

PRACTICAL THOUGHTS.—1. Of all the Patriarchs before the Flood, Enoch was, perhaps, the best man. And yet his life was the shortest. From what is told us, his life seems most beautiful. 2. That Adam was the first man who tasted natural death, just as he was first in life, and first in sin. This we learn from the fact that he lived to see Lamech, the ninth degree, in the fifty-sixth year of whose life he died. 3. That Enoch was taken after Adam. 4. That nine Patriarchs were taken away before the Flood came. 5. The life of every Patriarch ends with the words—*And he died*, except Enoch's. 6. That but four women are *named* before the Flood: EVE and the *earlier* Lamech's two wives, ADAH and ZILLAH, with his daughter, NAAMAH, (chap. iv. 19 and 22). And, finally, we learn the remarkable longevity of men before the Flood. Let us not believe that the year was shorter, as some would persuade us, nor ask inquisitively why it is so no longer with us. If we believe the divine record we know the fact, that the race lived longer than at our age; and if we consider how wicked humanity became, we may think the shortening of human life is for the good of mankind, surely. The thing is not to live so long, but to live *well*. For this we need the Grace of Jesus Christ now and evermore.

UNREPORTED SUCCESS.

There is one point in connection with the success of missions which has often struck me. There is a part of our work and success for which we have no column in our schedules: it cannot be tabulated. We are accustomed to think there is little progress in missions, unless we can calculate upon chapels built, schools erected, congregations brought together, and numbers reported.

But there is a blessed work going on quietly and secretly—something like one of the mighty influences of heaven. Nobody can weigh a sunbeam. You may concentrate the intensest heat of the sun upon the nicest balance, but you cannot make that balance quiver at all; and yet there is immense power and influence in that sunbeam. And many of our successes are of this class. They are hardly appreciable; we cannot put them into the schedule; we cannot talk much about them. Who can tell the amount of light that has been circulating through India, for instance, quietly circulating and changing the gloom of midnight into the brightness of morn? Who can tell the vast amount of curiosity excited in many minds there? Who can tell what are the deep convictions which have been impressed on many minds, which pride often conceals, and which men are ingenious enough often to smother? But these convictions will by and by break out into conversions to God. We cannot tell, I say, what secret influence is going on, as the result of missionaries living and laboring among these people. The fact is, there is a great deal to be thankful to Almighty God for, which can never be seen in the Society's reports. The Secretaries cannot find figures and language to express it in the annual statements.—*Canon Farrar*.

THE PASTOR'S IMPRESS.

The church shows the character of its pastor. Some churches never have any strife or divisions, and some have little else. We need not say why. Some churches contribute every year and regularly to missions, some never help. Some have a Sunday school, others have none. In some churches almost every family takes and reads a religious paper, in other churches scarcely one is taken. In some Churches everybody is punctual, in almost nobody is. In some churches the weekly prayer meeting has a good attendance, in others very few go, and some even have no such meeting. In some churches the very mention of money seems to disturb and dissipate religious enjoyment, in others the members enjoy giving as well as singing and praying. Some churches pay the pastor punctually, others do not. Some never pay what they promise, others do better than they promise. The same church, and almost the same members, at one time stand on the better side of all these differences, and at another time on the worse side. There is but one solution. The pastors hold the key to it. The honor is theirs, the responsibility rests with them. A good preacher, a pious, intelligent, active, enterprising pastor, who has the ability and the will to lead his people into the higher walks of the Christian life, is the best gift Heaven can bestow on any church. He lifts it into the purity of his own healthful atmosphere. He holds it face to face with Jesus, till his divine image is impressed upon every member.—*Texas Baptist Herald*.

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CUMBERLAND VALLEY R. R.

Time Table, in Effect Jan. 1st, 1878.

UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	5:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	**A.M.**	**A. M.**	**P. M.**	**P. M.**
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
		A. M.	A. M.	P. M.	P. M

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General News.

HOME.

A terrible tornado swept over parts of Pennsylvania, Ohio and Michigan on last Friday. At Mifflin, Pa , it destroyed property to the amount of $25,000. The Presbyterian church was demolished, and the new Methodist church much injured. At Pontiac, Port Huron and St. Clair, Mich., great harm was done to many buildings. At Mansfield and other places in Ohio, houses were unroofed and several persons injured--one fatally.

The colored Methodists of the Baltimore Conference have adopted a resolution that the time has come when one man of African descent should be elected to the office of Bishop, and urging colored members of the Methodist Church to agitate the question, and, if necessary, demand his election by the General Conference which meets in Cincinnati next May. The resolution met with slight opposition, as when a member said he was satisfied the conference would make the appointment if the proper man was brought forward, and added that the difficulty was to get the man. At the same meeting it was decided that the use of tobacco by ministers did not impair their influence with their people.

Of camp-meetings yet to be held this season, a list, by no means complete, is given of seventy-five for the entire country. Fifteen of them will be held in Pennsylvania, twelve in Ohio, ten in New York and three in New Jersey. The custom of holding no services at these meetings on Sundays is growing in favor, the ground for suspending them being that irreligious people, living in the neighborhood of the grounds, go to the Sunday services as they would to an agricultural fair or a traveling circus. Baltimore Methodist preachers have been considering the morals of Sunday trains to and from camp-meetings, and have decided to give neither encouragement nor sympathy to any camp-meeting where the evil was not remedied in cases where it was possible to remedy it. One of the camp-meeting groves will put up a fence and close all the gates on Sunday while another will close them after 10 A. M., keeping open until that time in order that country people may have time to get in.

Last week quite a panic at Memphis, Tenn., was caused by the appearance of a few cases of yellow fever. These cases were regarded as sporadic, yet the terrible ravages of last year made the people apprehensive, and the Board of Health advised them to anticipate the epidemic. Five thousand persons left the city, and much alarm was caused in other parts of the country. The bad drainage in and around Memphis is reported as conducive to disease, and there has been some embarrassment in correcting the evil because of semi-political hitches which regard a malarial sanitary rule as an infringement upon the rights of those who claim the privilege of regulating local affairs. This comes generally from those who can discuss the disease from a distance. Later reports show that the excitement at Memphis has, however, measurably subsided. The situation on the 13th of July is thus described for the Associated Press: The day has been notable for its quietude Services were held in but few churches and the congregations were very small. The State Board of Health to-day suspended quarantine against all freights. The passengers' baggage quarantine is still being enforced. At 7 o'clock to-night an order was given to the keeper of Elmwood Cemetery to have Judge Ray's grave dug. He was surely dying at that hour. Mrs. Tobin, who resides on Bradford street, and whose case, with that of her husband, were at first thrown out by the Board of Health as not being yellow fever cases, was dying this afternoon at 6 o'clock. No new cases have been reported since last Thursday.

Judge Ray died to-night at nine o'clock, and was buried almost immediately afterward in Elmwood Cemetery, under the auspices of the Masonic fraternity, of which he was a member. His son lies in a critical condition.

There is throughout the land great sympathy for those who have suffered so severely in the past, and the prayer is that the scourge may be stayed.

FOREIGN.

At the twenty German Universities during the summer just concluded there were 18,738 students. Of this number 2,438 were studying theology, 5,106 law, and 3,537 medicine, 7,657 being inscribed in the philosophical faculty.

The population of the Netherlands, according to an official report published under the authority of the Dutch Government, was, on January 1 of this year, 3,978,801 souls, of whom 1,970,607 were males, and 2,007,394 females. This is an increase since the last official announcement for December 31, 1877, of 53,209, being 27,199 males and 26,010 females. The total increase of the population of the kingdom during the last fifty years is set down at 1,364,514, being an average of about 27,290 per year. Last year's increase is very nearly equal to double this average.

The burial of the late Prince Imperial took place at Chiselhurst, England, on the 12th inst. It is thus described: The funeral took place in the Church of St. Mary, in accordance with the arrangements already announced. The Prince of Wales, the Duke of Edinburgh, the Duke of Connaught and the Crown Prince of Sweden acted as pall-bearers. Among the royal personages who were present were the Princess Beatrice, the Princess of Wales, Prince Christian and Prince Edward of Saxe-Weimar. The Russian, German and Danish Ambassadors to England also attended. A body of Paris workmen viewed the coffin previous to the funeral. It is estimated that the various sympathizers brought bouquets and wreaths sufficient to fill two vans to place on the grave. Mme. Christine Nilsson-Rozaud volunteered her services in the choir. The procession commenced moving at 10.55 o'clock. The princely pall-bearers were in uniform. An immense wreath, given by Queen Victoria, was carried on the coffin, which was hidden by the mass of flowers in which it was buried. Prince Jerome Bonaparte and his sons followed next after the coffin. The British ministry was represented by the Hon. Frederick Stanley and Sir Michael Hicks-Beach. The procession was about three-quarters of a mile long. There were present deputations of French military students and workmen from Paris, Lille, Tascoing, and other centres of French industry. The favorite horse of the Prince Imperial was led after the coffin. At the conclusion of the services in the church, the members of the French Senate and Chamber of Deputies in attendance, and the deputations of workmen filed round the coffin, sprinkling it with holy water and immortelles. The entrance to Camden House was draped with cream-colored tapestry.

The first Nihilist societies were formed by Russian students about the year 1859, and the doctrines they adopted were chiefly derived from a book which is not generally supposed to have any Nihilist tendencies, Buchner's *Force and Matter*. The circulation of this work in Russia was forbidden by the Government; but it was secretly introduced into the country, and read with avidity by the Russian youth, together with another German work by Max Stirner, called *Property and the Individual*, which had also fallen under the ban of the Russian censors. Out of these two books, the former of which preached materialism and the latter socialism, the Russians evolved the doctrine of Nihilism, which they also professed to find in other popular works, notably Buckle's *History of Civilization*. The new Nihilist societies were formed among the students of the Agricultural College of Petrovski, near Moscow. The Government treated the students with extreme severity; many innocent young men were confined in prison for many years without trial; and it was at this time that Vera Sassulitch, who was then thirteen years old, was imprisoned with her brother for three years. After the Franco-German war the Nihilists adopted the Panslavist cause, and thereby gained a certain amount of popularity; but the acquittal of Vera Sassulitch again directed their attention to home affairs. They turned round upon their persecutors and threatened them with death, believing that Russian society wouid hail them as its saviours if they should succeed in destroying the bureaucracy that fetters it.

Obituaries.

DIED.—In Coalmont, Bedford Co., Pa., on Saturday, June 28, 1879, Hon. Samuel Brooks, aged 77 years, 3 months and 6 days.

Mr. Brooks was for twenty-five years a resident of the place in which he died, and was known in the community as a man of uprightness and integrity. He formerly resided in York county, from which he was honored, by the votes of his fellow-citizens, with a seat in the State Legislature at Harrisburg, for three terms. He was for many years a consistent member of the Presbyterian Church in Saxton, Bedford Co., Pa. In the absence of his pastor, Rev. J. H. Baird, the services were conducted by the pastor of the Martinsburg charge of the Reformed Church.

J. D. M.

DIED.—Near Cavetown, July 4th, William J. Huyett, aged 65 years, 10 months and 23 days.

The deceased was for many years a faithful and consistent member of the Reformed congregation at Cavetown, Md. He served in the capacity of deacon and elder frequently, and always left a record of faithfulness and fidelity. As a member, he was consistent, strictly punctual, and, during a pastorate of twenty-eight years, he was never absent from the regular services nor from the holy communion, without a sufficient reason. Upright and conscientious in his life, he leaves the legacy of a "good name"—"better than riches"—to those who are left. The congregation will miss him as a faithful member, and the entire community as a good neighbor; but our loss here, we trust, is his gain. The esteem in which he was held was attested by the large concourse of people, from far and near, who attended his funeral. "I believe in the resurrection of the body, and the life everlasting."

S.

DEPARTED this life near Weyer's Cave, on June 23d, 1879, Mrs. Susan A. Brubeck, wife of Wm. Brubeck and daughter of Jacob Bosserman, aged 41 years, 10 months and 17 days.

It was through several visits the writer of this article made in the family of the deceased, that he learned to know that Mrs. Brubeck was truly an estimable and Christian lady, and a kind neighbor. She was a member of the Reformed Church, St. Paul's congregation, and in her walk and conversation she was consistent and exemplary, living in the fear of the Lord and the hope of eternal life. She leaves a kind husband and a family of eight children. May the Lord pour the oil of gladness into their sad hearts, and give them the garment of praise for the spirit of heaviness! The funeral services were attended to by Rev. J. C. Hensell, her former pastor, assisted by Rev. L. M. Hensell, the present pastor.

June 30th, 1879. J. F. R.

DIED.—At Hummelstown, Pa., on the 21st of June, 1879, Emma Grace, infant daughter of Elder John J. Nissley, aged 2 years, 8 months and 23 days.

The departure of little Grace is a sore affliction to the beloved family. It is their first mourning—their only grave. It was a crushing trial—a painful bereavement to see the little frame being wrapped in death. What a scene to witness the eyes close and the lips still! Those lispings of hymns about Jesus and heaven—those little hands lifted in prayer, give us a sense of the beauty of our holy religion. The Heavenly Shepherd has taken another of earth's lambs into His fold of glory. He who said, "Feed My lambs," hath translated her from this starving wilderness into green and living pastures. She dwells in the sunlight of His presence, where there is fulness of joy and pleasures forevermore. A. R. B.

DIED.—On Tuesday, June 17th, 1879, near Greenville, Pa., Caroline, second daughter of the late Geo. S. Eisenhart, and his surviving widow. She suffered three years from consumption, and patiently, as well as anxiously during that period, awaited her release. Her remains were interred on the following Thursday, in the Greenville cemetery, attended by a large concourse of neighbors and friends. The services were conducted by her pastor, Rev. F. Pilgram, and Rev. Fishburn, of the Lutheran Church at Greenville. May the Lord comfort the hearts of the bereaved family!

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Uhler, A K.
Walter, C A, Walker, F & S, Wiesler, R, (2).
Yearick, Rev Z A,
Zieber, Rev Dr W K.

THE MARKETS.

Philadelphia, July 12, 1879.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$2.50@2.75
	" Extra Family	5.25@5.50
	" Fancy	5.75@6.75
	Rye	3.20@3.65
	Corn meal	2.00@2.35
	Buckwheat meal	1.10@1.30
GRAIN.	Wheat, White	1.13@1.17
	" Red	1.00@1.14
	Rye	60@61
	Corn, Yellow	48@50
	" White	42@43
	Oats	40@42
	Barley two rowed	80@90
GROCERIES.	Sugar, Cuba	6⅜@6½
	" Refined cut loaf	9@9½
	" " crushed	8¼@9
	" " powdered	8⅜@8⅜
	" " granulated	8¼@8½
	" " A	8⅜@8⅜
	Coffee, Rio gold	9½@16½
	" Maracaibo gold	13⅜@20
	" Laguayra gold	14½@15½
	" Java gold	23½@25½
PROVISIONS.	Mess Pork	10.25@10 50
	Dried Beef	12½@13
	Sugar cured Hams	9½@10½
	Lard	6½@7
	Butter, Roll extra	8@10
	Butter, Roll Common	6@7
	Prints, extra	15@20
	" " Common	10@14
	" Grease	3@5
	Eggs	10@11
SEEDS.	Clover	5.50@6.00
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PENN
MONTHLY
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